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DESIGNED FOR THE USE OF SCHOOLS.

BY CALEB BINGHAM, A. M.

Author of the Columbian Orator, Child's Companion, &

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Clerk of the District of Massachusetts.

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AMERICAN PRECEPTOR.

HISTORY OF THE ORATOR DEMOSTHENES.

DEMOSTHENES, having lost his father at the age of seven years, and falling into the hands of selfish and avaricious guardians, who were wholly bent upon plundering his estate, was not educated with the care which so excellent a genius as his deserved, and the delicacy of his constitution did not allow his masters to urge him in regard to his studies.

2. Hearing them one day speak of a famous cause that was to be pleaded, and which made a great noise in the city, he importuned them very much to carry him with them to the bar in order to hear the pleadings. The orator was heard with great attention, and having been very successful, was conducted home in a very ceremonious manner, amidst a crowd of illustrious citizens, who expressed the highest satisfaction.

3. Demosthenes was strongly affected with the honors which were paid to the orator, and still more with the absolute and despotic power which eloquence had over the mind. He himself was sensible of its force, and unable to resist its charms, he from that day devoted himself entirely to it, and immediately laid aside every other pleasure and study.

4. His first essay of eloquence was against his guardians, whom he obliged to restore part of his fortune. Encouraged by this good success, he ventured to speak before the people, but he acquitted himself very ill on that occasion, for he had a faint voice, stammered in his speech, and had a very short breath.

5. He therefore was hissed by the whole audience, and went home quite dejected, and determined to abandon for ever a profession to which he imagined himself unequal. But one of his hearers, who perceived an excellent genius amidst his faults, encouraged him, by the strong remonstrances he made, and the salutary advice he gave him. He

therefore appeared a second time before the people, but with no better success than before.

6. As he was going home with downcast eyes, and full of confusion, he was met by his friend Satyrus, one of the best actors of the age; who being informed of the cause of his chagrin, told Demosthenes only to repeat some verses to him, which he immediately did.

7. Satyrus then repeated them after him, and gave them quite another grace, by the tone of voice, the gesture, and vivacity with which he spoke them, so that Demosthenes observed they had quite a different effect. This made him sensible of what he wanted, and he applied himself to the attainment of it.

8. His endeavours to correct the natural impediment in his speech, and to perfect himself in utterance, of the value of which his friends had made him so sensible, seem almost incredible, and demonstrate that indefatigable industry can overcome all difficulties.

9. He stammered to such a degree that he could not pronounce certain letters at all, and among others that which began the name of the art he studied; and his breath was so short that he could not utter a whole period without stopping. However, Demosthenes overcame all these obstacles, by putting little pebbles into his mouth, and then repeating several verses without taking breath.

10. He would do this when he walked, and ascended very craggy and steep places, so that at last he could pronounce all the letters without hesitating, and speak the longest periods without once taking breath. But this was not all, for he used to go to the sea shore and speak his orations when the weather was most boisterous, in order to prepare himself, by the confused noise of the waves, for the uproar of the people, and the cries of tumultuous assemblies.

11. He had a large mirror, before which he used to declaim before he spoke in public; and as he had an ill habit of drawing up his shoulders, he hung a drawn sword over them with the point downwards. He was well paid for his trouble, since by these methods he carried the art of declaiming to the highest perfection of which it was capable.

12. His application to study, in other respects, was equal to the pains he took to conquer his natural defects. He had a room made under ground, that he might be remote from noise and disturbance, and this was to be seen many centuries afterwards. There he shut himself up for months together, and had half his head shaved that his ridiculous appearance might prevent him from going abroad.

13. It was there by the light of a small lamp he composed those excellent harangues, which smelt, as his enemies declared, of the oil, to insinuate they were too much laboured. It is very evident replied he, yours did not cost you so much trouble.

14. Eschines, a rival orator, opposed the decree which bestowed a crown of gold upon Demosthenes. The cause was argued with the greatest eloquence on both sides, but Eschines was unsuccessful, and suffered exile for his rash attempt. When he was departing from Athens, Demosthenes ran after him, and prevailed upon him to accept of a sum of money to pay his expenses.

15. Eschines, astonished at his liberality, exclaimed, I have reason to regret my departure from a country where my enemies are so generous that I do not expect to find friends equal to them elsewhere. He afterwards established a school for eloquence at Rhodes, which was long celebrated.

16. He commenced his lessons by delivering to his auditors his own oration against Demosthenes, and that of Demosthenes which caused his banishment. They bestowed great praise upon his own, but when he came to that of Demosthenes, their acclamations redoubled. If such is your applause, said he, at my delivery, what would you have said if you had heard Demosthenes himself?

SELECT SENTENCES.

TIME is more valuable to young people than to any others. They should not lose an hour in forming their taste, their manners and their minds; for whatever they are to a certain degree, at eighteen, they will be more or less so, all the rest of their lives.

2. Nothing can be of greater service to a young man who has any degree of understanding, than an intimate conversation with one of riper years, who is not only able to advise, but who knows the manner of advising. By this mean, youth can enjoy the benefit of the experience of age; and that, at a time of life when such experience will be of more service to a man, than when he has lived long enough to acquire it of himself.

3. The kindnesses which most men receive from others, are like traces drawn in the sand. The breath of every passion sweeps them away, and they are remembered no more. But injuries are like inscriptions on monuments of brass or pillars of marble, which endure, unimpaired, the revolutions of time.

4. View the groves in autumn, and observe the constant succession of falling leaves; in like manner the generations of men silently drop from the stage of life, and are blended with the dust from whence they sprang.

5. Perfect happiness is not the growth of a terrestrial soil; it buds in the gardens of the virtuous on earth, but blooms with unfading verdure only in the celestial regions.

6. He who would pass the latter part of his life with honour and decency, must, when he is young, consider that he shall one day be old; and remember when he is old, that he has once been young.

7. He who governs his passions does more than he who commands armies. Socrates, being one day offended with his servant, said, "I would beat you if I were not angry."

8. We too often judge of men by the splendor, and not by the merit of their actions. Alexander demanded of a pirate whom he had taken, by what right he infested the seas? By the same right, replied he boldly, that you enslave the world. I am called a robber, because I have only one small vessel; but you are styled a conqueror, because you command great fleets and armies.

9. Beauty, as the flowery blossom, soon fades; but the divine excellencies of the mind, like the medicinal virtues of the plant, remain in it when all those charms are withered.

10. There are two considerations which always embitter the heart of an avaricious man; the one is a perpetual thirst after more riches; the other, the prospect of leaving what he hath already acquired.

11. There cannot be a more glorious object in creation, than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to his creator, by doing most good to his creatures.

12. A man should never be ashamed to own that he has been in the wrong ; which is but saying, in other words, that he is wiser to-day than he was yesterday.

13. Knowledge will not be acquired without pains and application. It is troublesome digging for deep, pure waters ; but when once you come to the spring, they rise up and meet you.

14. The most unhappy effect of fashionable politeness is, that it teaches us the art of dispensing with the virtues which it imitates. Let us be educated to cherish the principles of benevolence and humanity, and we shall have politeness enough, or shall stand in no need of it.

15. If we should not have that which is accompanied by the graces, we should have that which bespeaks the honest man and the good citizen. We should stand in no need of having recourse to the falsehood of appearances.

16. Man is the only being endowed with the power of laughter, and perhaps he is the only one who deserves to be laughed at.

17. It is the great privilege of poverty to be happy unenvied, to be healthful without physic, and secure without a guard ; to obtain from the bounty of nature, what the great and wealthy are compelled to procure by the help of artists, and the attendance of flatterers and spies.

18. Prudence is a duty which we owe ourselves, and if we will be so much our own enemies as to neglect it, we are not to wonder if the world is deficient in discharging their duty to us ; for when a man lays the foundation of his own ruin, others, too often, are apt to build upon it.

19. There are no principles but those of religion, to be depended on in cases of real distress ; and these are able to encounter the worst emergencies, and to bear us up under all the changes and chances to which our lives are subject.

20. Riches without charity are worth nothing. They are a blessing only to him who makes them a blessing to others.

21. The tongue of a viper is less hurtful than that of a slanderer ; and the gilded scales of a rattlesnake, less dreadful than the purse of the oppressor.

22. As benevolence is the most sociable of all the virtues, so it is of the largest extent ; for there is not any man, either so great or so little, but he is yet capable of giving and of receiving benefits.

23. When thou dost good, do it because it is good : not because men esteem it so. When thou avoidest evil, flee from it because it is evil ; not because men speak against it. Be honest for the love of honesty, and thou shalt be uniformly so. He who doth it without principle is wavering.

24. Wish rather to be reproved by the wise, than to be applauded by him who hath no understanding. When they tell thee of a fault, they suppose thou canst improve ; the other, when he praiseth thee, thinketh thee like unto himself.

25. Set not thy judgment above that of all the earth ; neither condemn as falsehood what agreeth not with thine own apprehension. Who gave thee the power of determining for others ? or who took from the world the right of choice ?

26. How many things have been rejected, which now are received as truth ; how many, now received as truths, will in their turn be despised ? Of what then can man be certain.

27. An immoderate desire of riches is a poison lodged in the soul. It contaminates and destroys every thing which was good in it. It is no sooner rooted there, than all virtue, all honesty, all natural affection fly before the face of it.

28. Drunkenness is but voluntary madness ; it emboldens men to do all sorts of mischiefs ; it both irritates wickedness and discovers it ; it does not merely make men vicious, but it shows them to be so.

29. Every man should mind his own business ; for he who torments himself with other people's good or ill fortune, will never be at rest.

30. To set about acquiring the habit of meditation and study late in life, is like getting into a go-cart with a grey beard, and learning to walk when we have lost the use of our legs. In general, the foundation of a happy old age must be laid in youth ; and he who has not cultivated his reason young, will be utterly unable to improve it when old.

31. Endeavour to be first in your profession, and let no one go before you in doing well. Nevertheless, do not envy the merits of another ; but improve your own talents.

32. Never reveal your secrets to any, except it be as much their interest to keep them, as it is yours they should be kept. Entrust only thyself, and thou canst not be betrayed.

33. Glory, like a shadow, flieth him who pursueth it ; but it followeth at the heels of him who would fly from it. If thou court it without merit, thou shalt never attain unto it ; if thou deserve it, though thou hide thyself, it will never forsake thee.

34. Pursue that which is honorable, do that which is right ; and the applause of thine own conscience will be more joy to thee, than the shouts of millions, who know not that thou deservest them.

35. Love labour. If you do not want it for food, you may for physic. The idle man is more perplexed to know what to do, than the industrious in doing what he ought. There are few who know how to be idle and innocent. By doing nothing, we learn to do ill.

36. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things which they have done for thee ?

37. It is a mark of a depraved mind, to sneer at decrepit old age, or to ridicule any one who is deformed in his person or lacketh understanding. Who maketh one to differ from another ?

38. The merciful man is merciful to his beast : and he, who takes pleasure in tormenting any of God's creatures, although ever so inferior, ought to be banished from human society, and ranked among the brutes.

39. Admonish thy friend ; it may be he hath not done it ; and if he hath, that he do it no more. Admonish thy friend ; it may be he hath not said it ; or if he hath, that he speak it not again. Admonish a friend ; for many times it is a slander ; and believe not every tale.

40. Be not forward in leading the conversation. This belongs to the oldest person in company. Display your learning only on particular occasions. Never oppose the opinion of another, but with great modesty.

41. On all occasions, avoid speaking of yourself, if possible. Nothing that we can say ourselves will varnish our defects, or add lustre to our virtues ; on the contrary, it will often make the former more visible, and the latter obscure.

42. Without a friend, the world is but a wilderness. A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

43. There is but one way of fortifying the soul against all gloomy presages and terrors of the mind ; and that is, by securing to ourselves the friendship and protection of that Being who disposes of events and governs futurity.

A HINT TO PARENTS.

IT is to be wished that parents would consider what a variety of circumstances tend to render the evil reports of their children, respecting their teachers, false and exaggerated.

2. They judge hastily, partially, imperfectly, and improperly, from the natural defects and weakness of their age. They, likewise, too often *intentionally* misrepresent things. They hate those who restrain them ; they feel resentment for correction ; they love change ; they love idleness, and the indulgencies of their home.

3. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then consider these things impartially, and be cautious of aspersing the character, and disturbing the happiness of those who may probably deserve thanks rather than ill usage, whose office is at best full of care and anxiety ; and when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burdensome.

4. If a father suspect his confidence to have been misplaced, it is best to withdraw it immediately, without altercation and without reproaches. I have often heard old and experienced instructors declare, that the whole business of managing a large school, and training pupils to learning and virtue, was nothing in comparison with the trouble which was given by whimsical, ignorant and discontented parents.

A PARABLE AGAINST RELIGIOUS PERSECUTION.

AND it came to pass after these things, that Abraham sat at the door of his tent, about the going down of the sun. And behold ! a man bent with age, coming from the way of the wilderness, leaning on a staff. And Abraham arose, met him, and said unto him, turn in I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early in the morning, and go on thy way.

2. And the man said, Nay, for I will abide under this tree. But Abraham pressed him greatly ; so he turned, and they went into the tent. And Abraham baked unleavened bread, and they did eat. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, Creator of Heaven and earth ?

3. And the man answered and said, I worship the God of my fathers, in the way which they have appointed. And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness. And God called unto Abraham, saying, Abraham, where is the stranger ?

4. And Abraham answered and said, Lord he would not worship thee, neither would he call upon thy name, therefore have I driven him out before my face into the wilderness. And God said, Have I borne with him these hundred and ninety years, and nourished him, and clothed him, notwithstanding his rebellion against me, and couldst not thou, who art thyself a sinner, bear with him one night ?

5. And Abraham said, Let not the anger of my Lord wax hot against his servant, lo, I have sinned, forgive me I pray thee. And Abraham arose, and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent, and when he had treated him kindly, he sent him away on the morrow with gifts.

THE HISTORY OF JOSEPH ABRIDGED.

ISRAEL loved Joseph more than all his children, because he was the son of his old age ; and he gave him a coat of many colours. But when his brethren saw their father's partiality to him, they hated him, and would not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren.

2. Behold, he said, we were binding sheaves in the field ; and lo ! my sheaf arose and stood upright ; and your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, Shalt thou indeed have dominion over us ? and they hated him the more for his dreams, and for his words.

3. It happened that his brethren went to feed their father's flock at Dothan. And Joseph went after his brethren ; but when they saw him afar off, they inspired against him to slay him ; and they said one to another, We will tell our father that some evil beast hath devoured him.

4. But Reuben wished to deliver him out of their hands ; and he said, Let us not kill him, but cast him into this pit, that is in the wilderness. And they followed his counsel, and cast him into the pit, which then contained no water.

5. A company of Ishmaelites from Gilead, passed by at this time, with their camels, bearing spicery, balm, and myrrh, which they were carrying into Egypt. And Judah said unto his brethren, Let us sell Joseph to the Ishmaelites, and let not our hands be upon him, for he is our brother and our flesh. And Joseph was sold for twenty pieces of silver.

6. And his brethren killed a kid, and dipped his coat in the blood thereof. And they brought it to their father, and said, this have we found. And Jacob knew it ; and believing that Joseph was devoured by an evil beast, he rent his clothes, and put sackcloth on his loins, and refused all comfort, saying, I will go down into the grave to my son, mourning.

7. Thus wept his father for him. But Joseph was car-

ried into Egypt, and sold to Potiphar, the captain of Pharaoh's guard. And the Lord was with him, and prospered him; and he found favour in sight of his master. But by the wickedness of Potiphar's wife, he was cast into the prison, where the king's prisoners were bound.

8. Here also the Lord continued to show him mercy, and gave him favour in the sight of the keeper of the prison. And all the prisoners were committed to his care; amongst whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers.

9. And Joseph interpreted the dreams of the king's servants; and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream, which Joseph thus showed unto him. Behold there shall come seven years of great plenty, throughout all the land of Egypt. And there shall arise after them seven years of famine! and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.

10. And the king said unto Joseph, Forasmuch as God hath shown you all this, thou shalt be over mine house; and according to thy word shall all my people be ruled. And Joseph gathered up all the food of the seven years, and laid up the food in the store houses. Then the seven years of dearth began to come, as Joseph had foretold.

11. But in all the land of Egypt there was bread; and people from all countries came unto Joseph to buy corn, because the famine was sore in all the lands. Now amongst those who came, were the ten sons of Jacob, from the land of Canaan.

12. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly to them, saying, Ye are spies. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold the youngest is this day with our father, and one is not.

13. But Joseph said unto them, Ye shall not go forth hence except your youngest brother come hither. Let one of your brethren be bound in prison, and go ye to carry corn for the famine of your houses, and bring your youngest brother unto me.

14. And their consciences reproached them; and they

said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us.

15. And they knew not that Joseph understood them, for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them; and took from them Simeon and bound him before their eyes. And they returned unto Jacob their father, in the land of Canaan, and told him all that had befallen them.

16. And Jacob, their father, said unto them, Me ye have bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away also. But my son shall not go down with you; for his brother is dead, and he is left alone. If mischief befall him in the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

17. But the famine continued sore in the land; and when they had eaten up the corn, which they had brought out of Egypt, Jacob said unto them, Go again and buy us food. And, if it must be so, now take also your brother Benjamin, and arise, and go unto the man. And they brought presents unto Joseph, and bowed themselves to him to the earth.

18. And he asked them of their welfare; and said, Is your father well? Is he alive? And he lifted up his eyes and saw Benjamin his brother; and he was moved with compassion; and he sought where to weep, and he entered his chamber and wept there. And he washed his face, and went out, and refrained himself.

19. Then he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put my cup, the silver cup, into the sack of Benjamin the youngest. And the steward did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses.

20. But Joseph commanded his steward to follow them, and to search their sacks, and to bring them back. And when Judah and his brethren were returned into the city, Joseph said unto them, What deed is this ye have done?

the man in whose hands the cup is found, shall be my servant : and as for you get you in peace unto your father.

21. But they said, Our father will surely die, if he seeth that the lad is not with us ; and we shall bring down the grey hairs of thy servant, our father, with sorrow to the grave. Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me ; and there stood no man with him, whilst Joseph made himself known unto his brethren.

22. And he wept aloud, and said unto his brethren, I am Joseph ; doth my father yet live ? and his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you ; and they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt.

23. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you to save your lives by a great deliverance. Haste, you, and go up to my father ; and say unto him, Thus saith thy son Joseph, God hath made me lord over all Egypt : Come down unto me ; tarry not.

24. And thou shalt dwell in the land of Goshen ; and thou shalt be near unto me, thou, and thy children, and thy children's-children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee ; for yet there are five years of famine ; lest thou and thy household, and all that thou hast come to poverty.

25. And behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth which speaketh unto you. And you shall tell my father of all my glory in Egypt, and all which you have seen ; and ye shall haste, and bring down my father hither.

26. And he fell upon his brother Benjamin's neck and wept ; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them ; and after that, his brethren talked with him. And the same thereof was heard in Pharaoh's house ; and it pleased Pharaoh well, and his servants.

27. And Pharaoh said unto Joseph, Invite hither thy father and his household ; and I will give them the good of the land of Egypt ; and they shall eat the fat of the land

28. And the spirit of Jacob was revived when he heard these tidings ; and he said, My son is yet alive ; I will go and see him before I die. And he took his journey, with all that he had. And Joseph made ready his chariot, and went up to meet Israel, his father, to Goshen ; and presenting himself before him, he fell on his neck, and wept for some time.

29. And Joseph placed his father, and his brethren, and gave them possessions in the land of Egypt, in the best of the land, as Pharaoh had commanded.

30. This interesting story contains a variety of affecting incidents ; is related with the most beautiful simplicity ; and furnishes many important lessons for instruction.

31. It displays the mischiefs of parental partiality ; the fatal effects of envy, jealousy and discord amongst brethren ; the blessings and honours with which virtue is rewarded ; the amiableness of forgetting injuries ; and the tender joys which flow from fraternal love, and filial piety.

ON THE INSTINCT OF ANIMALS.

THE arguments for Providence, drawn from the natural history of animals, are, in my opinion, demonstrative. The make of every kind of animal is different from that of every other kind, and yet there is not the least turn in the muscles, or twist in the fibres of any one, which does not render them more proper for that particular animal's way of life than any other texture would have been.

2. It is astonishing to consider the different degrees of care that are shown by parents to their young, only so far as is necessary for leaving a posterity. Some creatures cast their eggs as chance directs them, and think of them no further ; as insects and several kinds of fish.

3. Others of a nicer frame, find out proper beds to deposit them in, and there leave them ; as the serpent, the crocodile and ostrich ; others hatch their eggs and tend the birth, until the little one is able to shift for itself. What can we call the principle, which directs each different kind

of bird to observe a particular plan in the structure of its nest, and directs all of the same species to work after the same model?

4. It cannot be *imitation*; for though you hatch a crow under a hen, and never let it see any of the works of its own kind, the nest it makes will be the same, to the laying of a stick, with all the nests of the same species. It cannot be *reason*; for were animals endued with it to as great a degree as man, their buildings would be as different as ours, as their conveniences might require.

5. Is it not remarkable that the same temperature of weather which raises this general warmth in animals, should cover the trees with leaves and the fields with grass for their security and concealment, and produce such infinite swarms of such creatures as are the support and sustenance of others.

6. But notwithstanding that natural love in brutes is much more violent than in rational creatures, Providence has taken care that it should be no longer troublesome, to the parents, than it is useful to the young; for so soon as the wants of the latter cease, the mother withdraws her fondness, and leaves them to provide for themselves.

7. And, what is a very remarkable circumstance, we find that the love of the parent may be lengthened out beyond its usual time, if the preservation of the species requires it; as we may see in birds who drive away their young as soon as they are able to get their livelihood, but continue to feed them if they are tied to the nest, or confined within a cage.

8. This natural love is not observed in animals to ascend from the young to the parent, which is not at all necessary for the continuance of the species. Take a brute out of his instinct, and you find him wholly deprived of understanding. We will give an instance which comes under the observation of every one, and will show the distinction between reason and instinct.

9. With what caution does the hen provide herself a nest in places free from noise and disturbance. When she has laid her eggs in such a manner that she can cover them, what care does she take in turning them frequently, that all parts may partake of the vital warmth.

10. When she leaves them to provide for her necessary sustenance, how punctually does she return before they have time to cool, and become incapable of producing an animal. In the summer you see her giving herself greater freedoms, and quitting her care for above two hours together; but in winter, when the cold would chill the principle of life, she is more constant in her attendance, and stays away but half the time.

11. When the birth approaches, with how much nicety and attention does she help the chick to break its prison. How does she cover it from the weather, provide it proper nourishment, and teach it to help itself, not to mention her forsaking the nest, if after the usual time of sitting, the young one does not make its appearance.

12. But at the same time, the hen with all this seeming ingenuity is, considered in other respects, without the least glimmerings of thought or common sense. She mistakes a piece of chalk for an egg, and sits upon it in the same manner, and she is insensible of any increase or diminution in the number of those she lays.

13. She even does not distinguish between her own and those of another species; and when the birth of ever so different a bird appears, she will cherish it as her own. In all these circumstances, which do not carry an immediate regard to the subsistence of herself or her species, she is a very idiot.

14. There is not in my opinion, any thing more mysterious in nature, than this instinct in animals, which thus rises above reason, and falls very far short of it. It cannot be accounted for by any properties in matter, and at the same time, works after so odd a manner, that one cannot think it the faculty of an intellectual being.

15. For my own part I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor by any laws of mechanism, but according to the best notions of the greatest philosophers, is an immediate impression from the first Mover, and the divine energy acting in the creatures.

INGENIOUS VILLAINY FINALLY PUNISHED.

A STRANGER, well mounted, and attended by a servant in rich livery, entered a market town in Somersetshire, where the court was then sitting, and having put up at one of the principal inns, inquired of the landlord as to the curiosities and amusements of the place.

2. The landlord, who was extremely well qualified to answer these inquiries, answered with a low bow, that there was no want of entertainment, as the players were in town and the court sitting, accompanying his remarks with a recommendation that the gentleman should by all means go to hear the trial that morning, as a highwayman was to be brought up.

3. The stranger made some objection to this invitation, upon the ground of his being unknown, and the little chance he stood of being properly accommodated. This difficulty was, however, removed by the landlord's assuring him that a gentleman of his appearance would be readily admitted.

4. Indeed to make it more certain, he attended him to the court house, and represented him in such a way to his friends the constables, that he obtained a seat at a little distance from the judge. The appearance of the stranger, who was of elegant person and polished manners, arrested for a moment the attention of the court.

5. The witnesses were not numerous, and the evidence was only circumstantial; but although no person saw the atrocious murder and robbery committed, yet the circumstances which fixed the guilt upon the prisoner were very numerous, and his being unable to give any satisfactory account of himself increased the suspicion. The judge then, for the last time, asked the prisoner if he had any thing to say in his defence.

6. The poor culprit assured the judge that he was not guilty of the robbery, and there were people, if he had time to find them, who could prove that at the time it was committed he was in another part of the country. At this mo-

decatalogue is, to labour six days in the week ? and an inspired apostle has commanded us to work, under the express penalty of not eating in default of it ? "This we commanded you," says he, "that if any would not work, neither should he eat." "Train up a child," says king Solomon, "in the way he *should* go ; and when he is old he will not depart from it.

4. But if you intend him for the gallows, train him up in the way he *would* go ; and before he is old, he will probably be hanged. In the age of vanity, restrain him not from the follies and allurements of it. In the age proper for learning and instruction, give him neither. As to catechising him, it is an old fashioned, puritanical, useless formality. Never heed it, lest his mind be unhappily biassed by the influence of a religious education.

5. Moses, indeed, after saying to the children of Israel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," thought proper to subjoin, "and those words which I command thee this day, thou shalt teach them diligently unto thy children." But we know that Moses did not intend those children to be trained up for the gallows. His advice therefore is not to the purpose.

6. Mine, which is immediately directed to the object in view, must consequently be very different. And, paramount to any other direction which I can possibly give, I would particularly advise, as an essential part of the course of this education, by which a child, when he arrives to manhood, is intended to make so *exalted* a figure, that his parents ~~should~~ suffer him every Sabbath day, during summer and autumn, to patrol about the neighbourhood, and to steal as much fruit as he can carry off.

7. To encourage him more in this branch of his education, in case the poor scrupulous lad should show any compunctions of conscience about it, I would have his mother partake of the stolen fruit, and eat it with keener appetite than she does any of her own, or her husband's lawfully acquired earnings. For his further encouragement, both his parents should always take his part whenever the proprietor of the stolen fruit prefers to them his complaint against him ; and by all means refuse to chastise him for his thievery.

8. They should say, "Where is the harm of taking a little fruit? The gentleman does not want it all for his own use. He doubtless raised part of it for poor people." This will greatly smooth his way to more extensive, and more profitable robberies.

9. He will soon persuade himself that many rich men have more wealth than they really want; and as they owe part of their affluence to the poor, upon the principle of charity, why should not the poor take their share without the formality of asking consent? He will now become a thief in good earnest; and finding it easier, at least as he imagines, to support himself by theft, than by honest industry, he will continue the practice until he is detected, apprehended, convicted, condemned and gibbeted.

10. Then he will have exactly accomplished the destined end of his education, and proved himself to have been an apt scholar. Under the gallows, and in his last, dying speech, he will say, "Had my father whipped me for breaking the sabbath; and had not my mother encouraged me to rob orchards, and gardens, and hen roosts on that holy day, I should not have been brought to this ignominious punishment.

11. "But they have been the cause, by encouraging me in my early youth, in the ways of sin, of this my awful catastrophe, and probably, of the eternal ruin of my immortal soul." Parents believe and tremble! and resolve to educate your children in opposition to the gallows.

SKETCH OF JERUSALEM AND PALESTINE.

PALESTINE, or Holy Land, is a tract of country bordering on the east of the Mediterranean Sea, and is celebrated as the residence of the Hebrews, who, in an early period, were conducted thither from Egypt, where they had been slaves. To Moses, their leader, who is the oldest historian whose writings have been preserved, we are indebted not only for their early history, but for the history of the creation and first settlement of the world itself.

2. Previously to the invasion of the Hebrews, Palestine was inhabited by numerous independent tribes, many of whom were exterminated by the conquerors, but some of which kept up a constant warfare, and maintained their independence until they were all subjected to the Romans, who finally subjugated the civilized world.

3. The character of the Hebrews was peculiar ; for their laws and institutions were calculated to keep them a distinct people, and they maintained the knowledge of the true God, when all other nations were idolaters. Their territory was extremely limited, their situation almost entirely inland, the sea coast being inhabited by the Phenicians ; and yet they often repulsed the most formidable invaders, vanquished the surrounding nations, and were seldom destitute of able kings and learned historians.

4. Several years before the death of Jesus Christ, they had become a province of the Roman Empire, but their repeated attempts to throw off the yoke of bondage at last provoked the Roman Emperor to destroy the city and temple of Jerusalem, and to scatter their nation over the earth.

5. These events which had been predicted by the Messiah, whom the Jews had crucified several years before, were attended with circumstances the most dreadful which history records. Whilst the whole nation were assembled at Jerusalem, as was their custom, to celebrate the feast of the Passover, the Roman Emperor surrounded the city with his legions, determining at one blow to crush the rebellion.

6. The bravery and obstinacy of the besieged was only equalled by that of the besiegers. The sallies were frequent and the slaughter dreadful, while the dissensions of the Jews increased the horror of their situation. At last, famine, more dreadful than the enemy, carried off thousands of the wretched inhabitants.

7. Josephus, a Jewish historian, in relating the sufferings of his nation by this famine, mentions the case of a woman who was reduced to the dreadful necessity of killing and eating her own child ; the rapacity of the starving soldiers, however, even envied her this dreadful supply.

8. The city being finally taken, a soldier set fire to the temple, and the conflagration of so vast an edifice led those who beheld it at a distance to suppose the whole city was

on fire. The number of those who perished in this siege were about eleven hundred thousand; the remnant were carried away captive, and have ever since been scattered over the world.

9. Notwithstanding the dispersion of the Jews amongst other nations, and the persecutions which have every where followed them, they have, to a remarkable degree, preserved their national character and religion, and, to the number of many millions, are still looking for another deliverer who shall restore them to their country; thus fulfilling the prediction of the very Messiah, whom they have obstinately rejected.

10. After the destruction of the Temple, a considerable number of the Christians were suffered to remain in the Holy City; and at the end of the third century, the Emperor Constantine, who had embraced the Christian faith, ordered the rubbish which had been thrown upon these places where our Saviour had suffered, to be removed, and a magnificent church erected over the spot.

11. Not long afterwards, the Emperor Julian, assisted by the Jews, determined to rebuild their Temple, which prophecy had declared should be destroyed, without one stone's being left upon another. But he never completed the work, in consequence of earthquakes, fiery eruptions, and other extraordinary events, which destroyed their materials and killed many of their workmen.

12. Upon the decline of the Roman Empire, the Saracens made continual inroads upon the Asiatic provinces, and finally obtained possession of Jerusalem; and the attempts to rescue the Holy City from the hands of infidels gave rise to what are commonly called the crusades. At the supposed call of religion, millions of fanatics assembled from every part of christendom and embarked for Palestine.

13. Their efforts were not entirely unsuccessful, for they finally expelled the Saracens, and retained possession about a century. But of all those who engaged in these expeditions, a very small number ever returned home; the greater part dying with fatigue and disease, or falling in the bloody battles which were fought with the infidels.

14. Judea is still a fertile country, and Jerusalem has the appearance of a splendid city, although it has so often changed masters and suffered so many sieges. We were not prepared, says a late celebrated traveller, for the grandeur of the spectacle which the city alone exhibited.

15. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld as it were a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches and monasteries. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance.

16. There is much, he continues, to be seen at Jerusalem, independently of its monks and monasteries, much to repay pilgrims of a very different description from those who usually resort thither, for all the fatigue and danger they must encounter.

17. At the same time, to men interested in tracing the antiquities referred to by the documents of sacred history, no spectacle can be more mortifying than the city in its present state; for the mistaken piety of the early Christians, in attempting to preserve, either confused or annihilated the memorials it endeavoured to perpetuate.

18. Viewing the city from the Mount of Olives, the most conspicuous object is the mosque erected upon the site and foundations of Solomon's Temple. The sight was so grand, that we did not hesitate in pronouncing it the most magnificent piece of architecture in the Turkish empire.

19. The buildings erected by the superstition or veneration of the different sects of Christians, are fast decaying; and the donations of the few pilgrims who resort thither, are hardly sufficient to maintain the few priests who have the care of the sacred edifices, and are oppressed by the Turks, to whom they are obliged to pay an enormous tribute for even the little freedom which they are permitted to enjoy.

THE FAITHFUL AMERICAN DOG.

AN officer in the late American army, on his station at the westward, went out in the morning with his dog and gun, in quest of game. Venturing too far from the garrison, he was fired upon by an Indian, who was lurking in the bushes, and instantly fell to the ground.

2. The Indian, running to him, struck him on the head with his tomahawk, in order to dispatch him; but the button of his hat fortunately warding off the edge, he was only stunned by the blow. With savage brutality he applied the scalping knife, and hastened away with this trophy of his horrid cruelty, leaving the officer for dead, and none to relieve or console him, but his faithful dog.

3. The afflicted creature gave every expression of his attachment, fidelity, and affection. He licked the wounds with inexpressible tenderness, and mourned the fate of his beloved master. Having performed every office which sympathy dictated, or sagacity could invent, without being able to remove his master from the fatal spot, or procure from him any signs of life, or his wonted expressions of affection to him, he ran off in quest of help.

4. Bending his course towards the river, where two men were fishing, he urged them with all the powers of native rhetoric to accompany him to the woods. The men were suspicious of a decoy to an ambuscade, and dared not venture to follow the dog; who, finding all his caresses fail, returned to the care of his master; and licking his wounds a second time, renewed all his tenderness; but with no better success than before.

5. Again he returned to the men; once more to try his skill in alluring them to his assistance. In this attempt he was more successful than in the other. The men, seeing his solicitude, began to think the dog might have discovered some valuable game, and determined to hazard the consequences of following him.

6. Transported with his success, the affectionate creature hurried them along by every expression of ardor. Presently they arrive at the spot, where, behold!—an officer

wounded, scalped, weltering in his own gore, and faint with the loss of blood.

7. Suffice it to say, he was yet alive. They carried him to the fort, where the first dressings were performed. A suppuration immediately took place, and he was soon conveyed to the hospital at Albany, where in a few weeks, he entirely recovered, and was able to return to his duty.

8. This worthy officer owed his life, probably, to the fidelity of this sagacious dog. His tongue, which the gentleman afterwards declared gave him the most exquisite pleasure, clarified the wound in the most effectual manner, and his perseverance brought that assistance, without which he must soon have perished.

THE MILLER OF MANSFIELD.

Enter the King alone, wrapped in a cloak.

King. NO, no, this can be no public road, that's certain. I have lost my way undoubtedly. Of what advantage is it now to be a king? Night shows me no respect, I can neither see better, nor walk so well as another man. When a king is lost in a wood, what is he more than other men? His wisdom knows not which is north, and which is south; his power a beggar's dog would bark at, and the beggar himself would not bow to his greatness. And yet how often are we puffed up with these false attributes! Well! in losing the monarch, I have found the man. But hark! somebody is near. What were it best to do? Will my majesty protect me? No. Throw majesty aside then, and let manhood do it.

Enter the Miller.

Miller. I believe I hear the rogue. Who's there!

King. No rogue, I assure you.

Miller. Little better friend, I believe. Who fired that gun?

King. Not I, indeed.

Miller. You lie, I believe.

King. (*Aside.*) Lie, lie! how strange it seems to me to be talked to in this style. (*Aloud.*) Upon my word I do not sir.

Miller. Come, come, Sirrah, confess; you have shot one of the king's deer, have 't you?

King. No, indeed, I owe the king more respect. I heard a gun go off to be sure, and was afraid some robbers were near.

Miller. I am not bound to believe this, friend. Pray who are you? What's your name?

King. Name!

Miller. Name! aye, name. You have a name, haven't you? Where do you come from, and what business have you here?

King. These are questions I have not been used to, honest man.

Miller. May be so; but they are questions no honest man would be afraid to answer. So if you can give no better account of yourself, I shall make bold to take you along with me, till you can.

King. With you! What authority have you to —

Miller. The king's, if I must give you an account. Sir, I am John Cockle, the miller of Mansfield, one of his Majesty's keepers in the forest of Sherwood; and I will let no suspected person pass this way, unless he can give a better account of himself than you have done, I promise you.

King. Very well, sir, I am glad to hear the king has so good an officer; and since I find you have his authority, I will give you a better account of myself, if you will do me the favour to hear it,

Miller. You don't deserve it, I believe, but let's hear what you can say for yourself.

King. I have the honour to belong to the king as well as you, and perhaps should be as unwilling to see any wrong done him. I came down with him to hunt in this forest, and the chase leading us to-day a great way from home, I am benighted in this wood, and have lost my way.

Miller. This does not sound well; if you have been hunting, pray where is your horse?

King. I have tired my horse so that he lay down under me, and I was obliged to leave him.

Miller. If I thought I might believe this now—

King. I am not used to lie, honest man.

Miller. What, live at court and not lie? that's a likely story, indeed.

King. Be that as it will, I speak the truth now, I assure you: and to convince you of it, if you will attend me to Nottingham, or give me a night's lodging in your house, here is something to pay you for your trouble, (*offering money*) and if that is not sufficient, I will satisfy you in the morning to your utmost desire.

Miller. Aye, aye, now I am convinced you are a courtier; here is a little bribe for to-day, and a large promise for to-morrow, both in one breath. Here take it again, John Cockle is no courtier. He can do what is right without a bribe.

King. Thou art a very extraordinary man, I must own, and I should be glad, methinks, to know more of thee.

Miller. Prithee, don't thee and thou me at this rate. I dare say I'm as good a man as yourself, at least.

King. Sir, I beg pardon.

Miller. Nay, I am not angry, friend; only I don't love to be too familiar with you, while your honesty is suspected.

King. You are right. But what else can I do to convince you.

Miller. You may do what you please. It is twelve miles to Nottingham, and all the way through this thick wood; but if you are resolved upon going thither to night, I will put you in the road, and direct you as well as I can, or if you will accept of such poor entertainment as a miller can give, you shall be welcome to stay here till morning, and then I will go with you myself.

King. And cannot you go with me to night?

Miller. No, not if you were the King himself.

King. Then I will go with you, I think.

Enter a courtier in haste.

Courtier. Is your Majesty safe? We have hunted the forest over to find you.

Miller. How! the King! then I am undone. (*Kneels.*) Your majesty will pardon the ill usage you have received.

The King draws his Sword.

His majesty surely will not kill a servant for doing his duty too faithfully.

King. No, my good fellow. So far from having any thing to pardon, I am much your debtor. I cannot think but so good and honest a man will make a worthy and honourable knight. Rise up, Sir John Cockle, and receive this sword as a badge of knighthood, and a pledge of my protection; and to support your nobility, and in some measure to requite you for the pleasure you have done us, a thousand crowns a year shall be your revenue.

OF QUEEN MARY AND THE MARTYRS.

MARY possessed few qualities either estimable or amiable. Her person was as little engaging as her manner. And, amidst the complication of vices which entered into her composition, obstinacy, bigotry, violence, cruelty, we scarcely find any virtue but sincerity; unless we add, vigor of mind, a quality which seems to have been inherent in her family.

2. During this queen's reign, persecution for religion was carried to the most terrible height. The mild counsels of Cardinal Pole, who was inclined to toleration, were overruled by Gardner and Bonner; and multitudes of all conditions, ages and sexes, were committed to the flames.

3. The persecutors began with Rogers, prebendary of St. Paul's; a man equally distinguished by his piety and learning; but whose domestic situation, it was hoped, would bring him to compliance.

4. He had a wife, whom he tenderly loved, and ten children; yet did he continue firm in his principles. And such was his serenity after condemnation, that the jailors, it is said, awaked him from a sound sleep, when the hour of his execution approached. He suffered at Smithfield.

5. Hooper, bishop of Gloucester, was condemned at the same time with Rogers, but was sent to his own diocese to be punished, in order to strike the greater terror into his flock. His constancy at his death, however, had a very contrary effect.

6. It was a scene of consolation to Hooper, to die in their sight, bearing testimony to that doctrine which he had

formerly taught among them. And he continued to exhort them, till his tongue, swollen by the violence of his agony, denied him utterance.

7. Ferrar, bishop of St. David's also suffered this terrible punishment in his own diocess; and Ridley, bishop of London, and Latimer, formerly bishop of Worcester, two prelates venerable by their years, their learning, and their piety, perished together in the same fire at Oxford, supporting each other's constancy by their mutual exhortations.

8. Latimer, when tied to the stake, called to his companion, "Be of good cheer, my brother; we shall this day kindle such a flame in England, as I trust in God will never be extinguished."

9. Sanders, a respectable clergyman, was committed to the flames at Coventry. A pardon was offered him, if he would recant; but he rejected it with disdain and embraced the stake, saying, "Welcome, cross of Christ! welcome, everlasting life!"

10. Cranmer had less courage at first. Terrified by the prospect of those tortures which awaited him, or overcome by the fond love of life and by the flattery of artful men, who pompously represented the dignities to which his character still entitled him, if he would merit them by a recantation, he agreed, in an unguarded hour, to subscribe to the doctrines of the papal supremacy, and the real presence.

11. But the court, no less perfidious than cruel, determined that this recantation should avail him nothing; that he should acknowledge his errors in the church, before the people, and afterwards be led to execution.

12. Whether Cranmer received secret intelligence of their design, or repented of his weakness, or both, is uncertain; but he surprised the audience by a declaration, very different from what was expected.

13. After explaining his sense of what he owed to God and his sovereign, "There is one miscarriage in my life, said he, of which, above all others, I severely repent; and that is, the insincere declaration of faith, to which I had the weakness to subscribe.

14. "But I take this opportunity of atoning for my error, by a sincere and open recantation; and am willing to seal with my blood that doctrine, which I firmly believe to be communicated from heaven."

15. As his hand, he added, had erred, by betraying his heart, it should first be punished by a severe, but just doom. He accordingly stretched it out, as soon as he came to the stake ; and without discovering, either by his looks or motions, the least sign of weakness, or even feeling, he held it in the flames till it was entirely consumed.

16. His thoughts, to use the words of an elegant and learned historian, appeared to be totally occupied in reflecting on his former faults ; and he called aloud several times, " This hand has offended ; This wicked hand has offended ! "

17. When it dropped off, he discovered a serenity in his countenance, as if satisfied with sacrificing to divine justice the instrument of his crime. And when the fire attacked his body, his soul, totally collected within itself, seemed superior to every external accident, and altogether inaccessible to pain.

STORY OF LOGAN, A MINGO CHIEF.

IN the spring of the year 1774, a robbery and murder were committed on the inhabitants of the frontiers of Virginia by two Indians, of the Shawanee tribe. The neighboring whites, according to their custom, undertook to punish this outrage in a summary way. Colonel Cresap, a man infamous for the many murders he had committed on those much injured people, collected a party, and proceeded down the river Kanaway in quest of vengeance.

2. Unfortunately, a canoe of women and children, with one man only, was seen coming from the opposite shore, unarmed, and unsuspecting any hostile attack from the whites. Cresap and his party concealed themselves on the bank of the river ; and the moment the canoe reached the shore, singled out their objects, and at one fire, killed every person in it.

3. This happened to be the family of Logan, who had long been distinguished as the friend of the whites. This unworthy return provoked his vengeance. He accordingly signalised himself in the war which ensued.

4. In the autumn of the same year, a decisive battle was fought at the mouth of the Great Kanhaway, between the collected forces of the Shawanee, Mingoes, and Delawares, and a detachment of the Virginia militia. The Indians were defeated, and sued for peace.

5. Logan, however, disdained to be seen among the suppliants; but lest the sincerity of a treaty should be distrusted from which so distinguished a chief absented himself, he sent by a messenger the following speech, to be delivered to Lord Dunmore.

6. "I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him no meat; if ever he came cold and naked, and he clothed him not. During the last long and bloody war, Logan remained idle in his cabin, an advocate for peace.

7. "Such was my love for the whites, that my countrymen pointed as they passed by, and said, *Logan is the friend of white men*. I had even thought to have lived with you, had it not been for the injuries of one man. Colonel Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not even sparing my women and children.

8. "There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it; I have killed many; I have fully glutted my vengeance. For my country, I rejoice at the beams of peace; but do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

THE AGED PRISONER RELEASED FROM THE BASTILE.

NO where else on earth, perhaps, has human misery, by human means, been rendered so lasting, so complete, or so remediless as in that despotic prison, the Bastile. This the following case may suffice to evince; the particulars of which are translated from that elegant and energetic writer, Mr. Mercier.

2. The heinous offence which merited an imprisonment surpassing torture, and rendering death a blessing, was no more than some unguarded expressions, implying disrespect towards the late Gallic Monarch, Lewis fifteenth.

3. Upon the accession of Lewis sixteenth to the throne, the ministers then in office, moved by humanity, began their administration with an act of clemency and justice. They inspected the registers of the Bastile, and set many prisoners at liberty.

4. Among those there was an old man who had groaned in confinement for forty-seven years, between four thick and cold stone walls. Hardened by adversity, which strengthens both the mind and constitution, when they are not overpowered by it, he had resisted the horrors of his long imprisonment with an invincible and manly spirit.

5. His locks, white, thin, and scattered, had almost acquired the rigidity of iron ; whilst his body, envired for so long a time by a coffin of stone, had borrowed from it a firm and compact habit. The narrow door of his tomb, turning upon its grating hinges, opened, not as usual, by halves, and an unknown voice announced his liberty, and bade him depart.

6. Believing this to be a dream, he hesitated ; but at length rose up and walked forth with trembling steps, amazed at the space he traversed. The stairs of the prison, the halls, the courts seemed to him vast, immense, and almost without bounds.

7. He stopped from time to time, and gazed around like a bewildered traveller. His vision was with difficulty reconciled to the clear light of day. He contemplated the heavens as a new object. His eyes remained fixed, and he could not even weep.

8. Stupified with the newly acquired power of changing his position, his limbs, like his tongue, refused, in spite of his efforts, to perform their office. At length he got through the formidable gate.

9. When he felt the motion of the carriage, which was prepared to transport him to his former habitation, he screamed out, and uttered some inarticulate sounds ; and as he could not bear this new movement, he was obliged to descend. Supported by a benevolent arm, he sought out

the street where he had formerly resided : he found it, but no trace of his house remained ; one of the public edifices occupied the spot where it had stood.

10. He now saw nothing which brought to his recollection, either that particular quarter, the city itself, or the objects with which he was formerly acquainted. The houses of his nearest neighbours, which were fresh in his memory, had assumed a new appearance.

11. In vain were his looks directed to all the objects around him ; he could discover nothing of which he had the smallest remembrance. Terrified, he stopped and fetched a deep sigh. To him what did it import that the city was peopled with living creatures ? None of them were alive to him ; he was unknown to all the world, and he knew nobody ; and whilst he wept, he regretted his dungeon.

12. At the name of the Bastile, which he often pronounced and even claimed as an asylum, and the sight of his clothes which marked his former age, the crowd gathered around him ; curiosity, blended with pity, excited their attention. The most aged asked him many questions, but had no remembrance of the circumstances which he recapitulated.

13. At length accident brought to his way an ancient domestic, now a superannuated porter, who, confined to his lodge for fifteen years, had barely sufficient strength to open the gate. Even he did not know the master he had served ; but informed him that grief and misfortune had brought his wife to the grave thirty years before ; that his children were gone abroad to distant climes, and that of all his relations and friends, none now remained.

14. This recital was made with the indifference which people discover for events long past and almost forgotten. The miserable man groaned, and groaned alone. The crowd around, offering only unknown features to his view, made him feel the excess of his calamities even more than he would have done in the dreadful solitude which he had left.

15. Overcome with sorrow, he presented himself before the minister, to whose humanity he owed that liberty which was now a burden to him. Bowing down, he said, " Restore me again to that prison from which you have taken me. I cannot survive the loss of my nearest relations ; of my

friends ; and in one word, of a whole generation. Is it possible in the same moment to be informed of this universal destruction, and not to wish for death ?

16. " This general mortality, which to others comes slowly and by degrees, has to me been instantaneous ; the operation of a moment. Whilst secluded from society, I lived with myself only ; but here I can neither live with myself, nor with this new race, to whom my anguish and despair appear only as a dream."

17. The minister was melted ; he caused the old domestic to attend this unfortunate person, as only *he* could talk to him of his family.

18. This discourse was the single consolation which he received : for he shunned intercourse with the new race, born since he had been exiled from the world ; and he passed his time in the midst of Paris in the same solitude as he had done whilst confined in a dungeon for almost half a century.

19. But the chagrin and mortification of meeting no person who could say to him, " We were formerly known to each other," soon put an end to his existence.

ACCOUNT OF COLUMBUS.

TO Christopher Columbus, a native of Genoa, is deservedly ascribed the first discovery of America : an event which opened to mankind a new region of science, commerce and enterprize ; and stamped with immortality the name of its projector.

2. He was born in the year 1447. He early showed a capacity and inclination for a sea-faring life, and received an education which qualified him to pursue it. At the age of fourteen, he went to sea, and began his career on that element, where he was to perform exploits, which should astonish mankind.

3. He made a variety of voyages to almost every part of the globe, with which any intercourse was then carried on by sea ; and became one of the most skilful navigators in Europe. But his active and enterprising genius would

not suffer him to rest in the decisions, and tamely follow the track of his predecessors.

4. It was the great object in view at this time in Europe, to find out a passage by sea to the East Indies. The Portuguese, among whom he now resided, sought a new route to these desirable regions, by sailing round the southern extremity of Africa.

5. They had consumed half a century in making various attempts, and had advanced no further on the western shore of Africa than just to cross the equator, when Columbus conceived his great design of finding India in the west. The spherical figure of the earth, which he understood, made it evident to him, that Europe, Asia and Africa, formed but a small portion of the globe.

6. It was an impeachment of the wisdom and beneficence of the Author of nature, to suppose the vast space, yet unexplored, was a waste, unprofitable ocean; and it appeared necessary that there should be another continent in the west to counterpoise the immense quantity of land, which was known to be in the east.

7. In the sea, near the western islands, pieces of carved wood, and large joints of cane had been discovered; and branches of pine trees, and the bodies of two men, with features different from the Europeans, had been found on the shores of those islands after a course of westerly winds.

8. These reasonings and facts, with some others, convinced Columbus that it was possible to find the desired land by sailing in a westerly direction. He had a genius of that kind, which makes use of reasoning only as an excitement to action. No sooner was he satisfied of the truth of his system, than he was anxious to bring it to the test of experiment; and set out on a voyage of discovery.

9. His first step was to secure the patronage of some of the considerable powers of Europe, capable of undertaking such an enterprise. Excited by the love of his country, he laid his scheme before the Senate of Genoa, offering to sail under their banners. But they, ignorant of the principles on which it was formed, rejected it as the dream of a visionary projector.

10. He next applied to John II. king of Portugal. But he being deeply engaged in prosecuting discoveries along the

coast of Africa, was not inclined to encourage the undertaking of Columbus; yet he meanly sought to rob him of the glory and advantages of his scheme, by privately dispatching a ship to make a discovery in the west.

11. When Columbus was acquainted with this perfidious transaction, he quitted the kingdom with indignation, and landed in Spain in 1484. Here after seven years painful solicitation at court, and surmounting every obstacle, which ignorance, timidity, jealousy, and avarice could lay before him, he obtained his request; and Ferdinand and Isabella, who then reigned together, agreed to be patrons of his enterprise.

12. It was stipulated between him and them, that he should be admiral in all those islands and continents he should discover, and have the office hereditary in his family; that he should be viceroy of the same for life, and enjoy a tenth of the merchandize which should be found.

13. Three small vessels were fitted out and victualled for twelve months, furnished with ninety men, and placed under his command. With this little fleet he set sail from Palos, on Friday the third of August, 1492; and taking a westerly course, boldly ventured into the unknown ocean.

14. He soon found that he had unforeseen hardships and difficulties to encounter from the inexperience and fears of his men. To go directly from home into a boundless ocean, far from any hope of relief, if any accident should befall them, and where no friendly port nor human being were known to exist, filled the boldest seamen with apprehension.

15. What greatly added to their terror, was a new and extraordinary phenomenon, which occurred on the 14th of September. The magnetic needle varied from the pole, and as they advanced, the variation increased. Nature seemed to be changed; and their only guide through the trackless waters, to prove unfaithful.

16. After twenty days, the impatient sailors began to talk of throwing their commander into the sea, and of returning home. Their murmurs reached his ears; but his fertile mind suggested an expedient in every extremity. By soothing, flattery, and artifice; by inventing reasons for

every uncommon appearance, and deceiving them in the ship's reckoning, he kept them on sixteen days longer.

17. On the night of the 11th of October, he himself discovered a light, which appeared to move; and the next morning gave them the joyful sight of land. It proved to be the island Guanahana, one of the cluster, called Bahamas. Thus in the space of thirty-six days, and in the forty-fifth year of his age, Columbus completed a voyage, which he had spent twenty years in projecting; which opened to the Europeans a new world, and made the name of Columbus immortal.

18. With tears of joy, and transports of congratulation, the crews of the ships sang a hymn of thanksgiving to God. After touching at several islands, and leaving a small colony, he returned to Spain. On his return he was overtaken by a storm, which became so furious that his destruction seemed inevitable. The crews abandoned themselves to despair, and expected every moment to be swallowed up in the waves.

19. In this extremity he gave an admirable proof of his calmness and foresight. He wrote a short account of his voyage on parchment, enclosed it in a cake of wax, which he put into a tight cask, and threw into the sea, in hopes that some fortunate accident would preserve a deposit of so much importance to the world. The storm however subsided, and he arrived at Palos, in Spain, on the 15th of March, 1493.

20. The populace received him with acclamations; and the King and Queen, no less astonished than delighted with his success, had him conducted to court with a pomp suitable to the event, which added such a distinguished lustre to their reign. His family was ennobled; and his former privileges and offices confirmed to him.

21. He soon sailed on a second expedition to the new world, with a fleet of seventeen ships, having on board 1500 people, and all things necessary for establishing plantations. After discovering many islands of the West Indies, and submitting to every labour and vexation in attempting to settle his colony, he returned to Spain in 1498, to counteract the intrigues and efforts of his enemies in the Spanish court.

22. He made two more voyages, in which he touched at most parts of the West-Indies, discovered the continent,

and coasted on its shores for 400 leagues. But the last part of his life was made wretched by the persecutions of his enemies.

23. Their pride and jealousy could not endure that a foreigner should obtain so high a rank as to be viceroy for life, and have the office of admiral hereditary in his family, to the exclusion of the Spanish nobles. They were, therefore indefatigable in their endeavours to depreciate his merits, and ruin his fortune.

24. He was once carried home in irons ; and, in violation of gratitude, humanity and justice, basely deprived of all the offices and possessions in the new world to which he had a right by the solemn stipulations of Ferdinand. When he returned from his last voyage, in 1505, Queen Isabella, his only friend and patroness in the court of Spain, was dead.

25. Worn out with sickness and fatigue, disgusted with the insincerity of his sovereign, and the haughtiness of his courtiers, he lingered out a year in fruitless solicitations for his violated rights, till death relieved him from his sorrows. He ended his useful and active life at Valladolid, on the 20th of May, 1506, in the 59th year of his age.

26. In the life of this remarkable man, there was no deficiency of any quality, which can constitute a great character. He was grave though courteous in his deportment, circumspect in his words and actions, irreproachable in his morals, and exemplary in all the duties of religion.

27. The court of Spain were so just to his memory, that notwithstanding their ingratitude towards him during his life, they buried him magnificently in the Cathedral of Seville, and erected a tomb over him with this inscription,

COLUMBUS HAS GIVEN A NEW WORLD TO THE KINGDOMS
OF CASTILE AND LEON.

COLUMBIA.

COLUMBIA, Columbia, to glory arise ;
The queen of the world and the child of the skies ;
Thy genius commands thee ; with rapture behold,
While ages on ages thy splendours unfold.

Thy reign is the last, and the noblest of time,
Most fruitful thy soil, most inviting thy clime ;
Let the crimes of the east ne'er encrimson thy name,
Be freedom, and science, and virtue, thy fame.

2. To conquest and slaughter let Europe aspire ;
Whelm nations in blood and wrap cities in fire ;
Thy heroes the rights of mankind shall defend,
And triumph pursue them and glory attend.
A world is thy realm for a world be thy laws,
Enlarg'd as thine empire, and just as thy cause ;
On freedom's broad basis thy empire shall rise,
Extend with the main, and dissolve with the skies.

3. Fair science her gates to thy sons shall unbar,
And the east see thy morn hide the beams of her star ;
New bards, and new sages, unrivalled shall soar
To fame unextinguish'd, when time is no more.
To thee, the last refuge of virtue design'd,
Shall fly from all nations the best of mankind :
Here, grateful to Heaven, with transport shall bring
Their incense, more fragrant than odors of spring.

4. Nor less shall thy fair ones to glory ascend,
And genius and beauty in harmony blend ;
The graces of form shall awake pure desire,
And the charms of the soul ever cherish the fire :
Their sweetness unmingled, their manners refin'd,
And virtue's bright image instamp'd on the mind,
With peace and soft rapture, shall teach life to glow,
And light up a smile in the aspect of woe.

5. Thy fleets to all regions thy power shall display, .
The nations admire, and the ocean obey ;
Each shore to thy glory its tribute unfold,
And the east and the south yield their spices and gold.
As the day spring unbounded, thy splendor shall flow,
And earth's little kingdoms before thee shall bow,
While the ensigns of union, in triumph unfurl'd,
Hush the tumult of war, and give peace to the world.

6. Thus, as down a lone valley, with cedars o'erspread,
From war's dread confusion I pensively stray'd ;
The gloom from the face of fair heaven retired ;
The winds ceas'd to murmur ; the thunder's expir'd ;

Perfumes, as of Eden, flow'd sweetly along,
And a voice, as of angels, enchantingly sung,
"Columbia, Columbia, to glory arise,
The queen of the world, and the child of the skies."

PARENTAL TENDERNESS.

DURING the Indian wars which preceded the American revolution, a young English officer was closely pursued by two savages, who were on the point of killing him, when an aged chief interfered, took the officer by the hand, encouraged him by his caresses, conducted him to his hut, and treated him with all the kindness in his power.

2. The officer remained during the winter with the old chief, who taught him their language, and the simple arts with which they were acquainted. But when spring returned the savages again took up arms, and prepared for a more vigorous campaign. The old chief followed the young warriors until they approached the English camp, when, turning to the young officer, he thus addressed him.

3. You see your brethren preparing to give us battle ; I have saved thy life, I have taught thee to make a canoe, a bow, and arrows, to surprise the beasts of the forest, and to scalp your enemy ; wilt thou now be so ungrateful as to join thy countrymen, and take up the hatchet against us ? The Englishman declared that he would sooner perish himself than shed the blood of an Indian.

4. The old savage covered his face with both his hands, and bowed down his head. After remaining some time in this attitude, he looked at the young officer, and said in a tone of mingled tenderness and grief, Hast thou a father ? He was living, said the young man, when I left my native country. O how unhappy he must be, said the savage.

5. After a moment's silence, he added, I have been a father, but I am one no longer ; I saw my son fall by my side in battle. But I have avenged him, yes, I have avenged him, said he with emphasis, while he endeavoured to suppress the groans which escaped in spite of him. He calmed his emotions, and turning towards the east, where the sun

was rising, he said, dost thou behold the heavens with pleasure ? I do, responded the young man. I do no longer, said the savage, bursting into tears.

6. A moment after, he added, do you look with delight upon yonder beautiful flower ? I do, answered the young man. I do no longer, said the savage, and immediately added, Depart to thine own country, that thy father may still view the rising sun with pleasure, and take delight in the flowers of spring.

THE SAILOR AND THE MONKIES.

PERHAPS no animal, below the human species, resembles man more in the imitative faculty than the monkey. It is said that a sailor, having a number of red woollen caps to dispose of, went on shore in South America to trade with the natives.

2. In his way to a settlement, lying through a wood very thickly inhabited by monkies, it being in the heat of the day, he put a cap on his head, and laying the others by his side, determined to take a little repose under the shade of a large tree.

3. To his utter astonishment, when he awoke, from the specimen he had given his imitative observers of the use of his caps, he beheld a number of them upon the heads of the monkies in the trees round about him ; while the wearers were chattering in the most unusual manner.

4. Finding every attempt to regain his caps fruitless, he at length, in a fit of rage and disappointment, and under the supposition that the one he retained on his head was not worth taking away, pulled it off, and throwing it upon the ground exclaimed, " Here you little thieving rogues, if you will keep the rest, you are welcome to this also."

5. He had no sooner done this, than, to his great surprise, the little observing animals very readily imitated him. They all threw down their caps on the ground ; by which means the sailor regained his property, and marched off in triumph. Happy would it be for mankind if they resembled monkies only in imitating the *virtues* of those whom they consider their superiors, while they avoided their *vices*.

THE BRAVE SOLDIER'S REVENGE.

WHEN the great Conde commanded the Spanish army, and laid siege to one of the French towns in Flanders, a soldier being ill treated by a general officer, and struck several times with a cane, for some disrespectful words he had let fall, answered very coolly, that he should soon make him repent of it.

2. Fifteen days afterwards, the same general officer ordered the colonel of the trenches to find a bold and intrepid fellow, to execute an important enterprise, for which he promised a reward of a hundred pistoles.

3. The soldier we are speaking of, who passed for the bravest in the regiment, offered his services ; and going with thirty of his comrades, which he had the liberty to make choice of, he discharged a very hazardous commission with incredible courage and good fortune. Upon his return, the general officer highly commended him, and gave him the hundred pistoles which he had promised.

4. The soldier presently distributed them among his comrades, saying, he did not serve for *pay* ; and demanded only, that, if his late action deserved any recompense, they would make him an officer. And now, sir, adds he to the general, who did not know him, I am the soldier whom you so much abused fifteen days ago, and I then told you, I would make you repent of it.

5. The general, in great admiration, and melting into tears, threw his arms around his neck, begged his pardon, and gave him a commission that very day.

SKETCH OF THE LIFE OF WILLIAM PENN

WILLIAM PENN, the founder of Pennsylvania, was the son of an English admiral, who left, at his death, a large estate to his son, and a considerable claim upon the government for money advanced by him to carry on several important expeditions, when the finances of England were exhausted.

2. He early embraced the religion of the Quakers, who were then a new sect in England, and were persecuted by the government on account of their religious opinions; and as there was no hope of his obtaining his demand against the government, he prevailed upon them to grant him a tract of land in the newly settled country of North America, which, in honour of his father, they called Pennsylvania.

3. Here he invited all his friends who suffered persecution, and one of the first laws he enacted for the government of his new province, was the most perfect toleration of all religions; for, said he, persecution has taught me to observe and reprove mischiefs in government, and now it is in my power to settle one, I purpose to leave myself and my successors no power of doing mischief, that the will of one man may not hinder the good of a whole country.

4. But this was not all; he took the utmost care to protect the Indians in their rights, and to prevent the encroachments of white men. For this purpose he ordered all goods sold to the Indians to be first tested; that wrongs done to the Indians should be punished as those done to white men; and that all differences should be settled by twelve men, six planters, and six Indians.

5. These stipulations in favour of the poor natives will forever immortalize the name of William Penn, for, soaring above the prejudices and customs of other adventurers, who considered them as lawful prey, whom they might defraud at pleasure, he considered them as brethren, and rational beings, who, in proportion to their ignorance, were entitled to his fatherly protection and care.

6. Soon after his arrival, he had a meeting with the Indians to confirm the treaty, for his scrupulous morality did not permit him to look upon the king's patent as sufficient to establish his right to the country, without purchasing it by fair and even bargain of the natives, to whom only it properly belonged.

7. Near the city of Philadelphia, there was an elm tree of a prodigious size, to which the leaders on both sides repaired. Penn appeared in his usual dress, and on his arrival, he found the Sachems and their tribes assembling. They were seen in the woods as far as the eye could reach, and looked frightful, both on account of their number, and their

arms. The Quakers were unarmed, and but a handful in comparison.

8. When the sachems were all seated, William Penn is said to have addressed the chief of them in the following words. "The Great Spirit, who made us and thee, and who rules in heaven and earth, knows that I and my friends have a hearty desire to live in friendship with thee, and to serve thee to the utmost of our power.

9. It is not our custom to use hostile weapons against our fellow-creatures, for which reason we have come unarmed. Our object is not to do injury, and thus provoke the Great Spirit, but to do good. We are now met on the broad pathway of good faith, and good will, so that no advantage is to be taken on either side."

10. The great elm tree under which this treaty was made, became celebrated on that account, and when the British were quartered near it, during the war of American independence, their general so respected it, that when his soldiers were cutting down every tree for firewood, he placed a sentinel under it, that not a branch of it might be touched.

11. A few years ago it was blown down, when it was split into wood, and many cups, bowls, and other articles made of it, to be kept as memorials. As to the roll of parchment, it was shown to governor Keith at a conference in 1722, about forty years after it was signed; and a respectable missionary informs us, that between the years 1770 and 1780, the Indians minutely related to him what had passed between William Penn and their forefathers.

SKETCH OF THE LIFE OF FERNANDO CORTEZ.

HE was born in the year 1485, and was one of the most able, as well as the most daring adventurers, who sought the new world, soon after its discovery by Columbus. His courage and enterprize recommended him to the governor of Cuba, who gave him the command of an expedition, which he was fitting out for the discovery and conquest of the neighbouring continent.

2. With this fleet, which consisted of only eleven small vessels, the burthen of the largest not exceeding one hundred

tons, he landed in the dominions of the Mexican emperor. His forces when mustered on the shore, scarcely amounted to six hundred, including seamen, and of these only thirteen were armed with muskets, the rest having cross-bows and spears. Besides these, however, they had ten pieces of artillery and eighteen horses, which animals until then were unknown in Mexico.

3. Having no authority from the king of Spain, and having quarrelled with the governor of Cuba, he could not reasonably expect any reinforcement ; yet with this inconsiderable force, the genius of Cortez formed the apparently absurd project of subduing a kingdom considerably advanced in the arts of civilization, and possessing a population of several millions.

4. There was a tradition amongst the Mexicans that a people would one day come from the east, and finally bring them into subjection ; and when in the first battle with the invaders not a Spaniard was injured, while thousands of their countrymen were slain, superstition was mingled with their traditionary fears, and the Spaniards were looked upon as a superior race of beings.

5. Cortez encouraged this belief, but foreseeing that there were many obstacles to be overcome, and fearing the desertion of his followers, he adopted the bold design of burning his fleet, which rendered success or death inevitable. After many engagements with petty princes, some of whom followed his standard, he finally approached the city of Mexico, the residence of the emperor, who, with all his nobles, came forth to meet him, bringing with them many costly presents, and shewing the most profound respect for the children of the sun, as they called the Spaniards.

6. Cortez concealed his real design from the devoted Mexicans ; but the encroachments of the Spaniards often provoked them to make tumultuous attacks, which were always repulsed with immense slaughter. In one instance they took possession of a high tower, which overlooked the Spanish camp, and three times repulsed a considerable party which was sent to dislodge them.

7. At last, Cortez rushed forward himself, and gained the top of the tower, when two young Mexicans of high rank seized upon him in a moment, and threw themselves headlong over the battlement. Cortez was so fortunate as to

loose himself from their grasp, and the two heroic youths were dashed to pieces by the fall.

8. He next contrived to obtain possession of the person of Montezuma, the emperor, who was so wrought upon by the insidious promises of Cortez, that he removed his residence to the Spanish quarters, and became a voluntary prisoner. While in this situation he was killed by his own subjects, while attempting to appease the fury of their attacks upon the Spanish camp. His brother, who succeeded him, died soon after of the small pox, which terrible disease was unknown amongst the natives of the new world until the invasion of the Spaniards.

9. Guatemozin, a nephew of Montezuma, succeeded to the throne, and determined to defend the city with vigor, and drive the Spaniards from his country ; while Cortez who had just been reinforced by a large body of troops, which were sent by the governor of Cuba to seize him, but which he had persuaded to join him, now advanced to obtain the reward of all his labours or put a period to them.

10. The contest was dreadful, and Guatemozin, after giving proofs of valor and skill which deserved a better fate, fell into the hands of the conquerors. The city was plundered, but the booty obtained fell so far short of their expectations, that the soldiers, supposing the emperor had concealed his treasures, persuaded Cortez to torture the unfortunate monarch, to force from him a confession of the place of concealment.

11. Accordingly the wretched Guatemozin with his prime minister were stretched on burning coals. The emperor bore the torture with firmness, but his fellow sufferer, overcome by excessive anguish, turning a dejected eye towards his master, seemed to implore his permission to reveal all he knew. The high spirited prince, with a look of authority and scorn, replied, "Am I, think you, on a bed of roses?" Awed by this reproach, the minister persevered in his dutiful silence until he expired.

12. The empire was speedily reduced under the dominion of Spain, and became the most important of its foreign possessions ; but Cortez, after enduring so many hardships, and procuring so important an acquisition for his country, lived long enough to experience its neglect and ingratitude and ended his active life in poverty and obscurity. ■

DIALOGUE BETWEEN FERNANDO CORTEZ AND WILLIAM PENN.

Cortez. IS it possible, William Penn, that you should seriously compare your glory with mine! The planter of a small colony in North America presume to vie with the conqueror of the great Mexican empire?

Penn. Friend, I pretend to no glory; far be it from me to glory. But this I say, that I was instrumental in executing a more glorious work than that performed by thee; incomparably more glorious.

Cort. Dost thou not know, William Penn, that with less than six hundred Spanish foot, eighteen horse, and a few small pieces of cannon, I fought and defeated innumerable armies of very brave men; dethroned an emperor who excelled all his countrymen in the science of war, as much as they excelled the rest of the West-India nations? That I made him my prisoner in his own capital: and after he had been deposed and slain by his subjects, vanquished and took Guatemozin, his successor, and accomplished my conquest of the whole Mexican empire, which I loyally annexed to the Spanish crown? Dost thou not know, that, in doing these wonderful acts, I showed as much courage as Alexander the great, and as much prudence as Cæsar?

Penn. I know very well that thou wast as fierce as a lion, and as subtle as a serpent. The prince of darkness may, perhaps, place thee as high upon his black list of heroes as Alexander or Cæsar. It is not my business to interfere with him in settling thy rank. But hark thee, friend Cortez; what right hadst thou, or had the king of Spain himself, to the Mexican empire? Answer me that, if thou canst.

Cort. The pope gave it to my master.

Penn. Suppose the high priest of Mexico had taken it into his head to give Spain to Montezuma; would his right have been good?

Cort. These are questions of casuistry, which it is not the business of a soldier to decide. We leave that to gownsmen. But pray, Mr. Penn, what right had you to the colony you settled?

Penn. An honest right of fair purchase. We gave the native Indians a variety of articles which they wanted ; and they, in return, gave us lands which they did not want. All was amicably agreed on ; and not a drop of blood shed to stain our acquisition.

Cort. I am afraid there was a little fraud in the purchase. Thy followers, William Penn, are said to think that cheating, in a quiet and sober way, is no moral sin.

Penn. The righteous are always calumniated by the wicked. But it was a sight which an angel might contemplate with delight, to behold the colony which I settled ! To see us living with the Indians like innocent lambs, and taming the ferocity of their manners by the gentleness of ours ! To see the whole country, which before was uncultivated wilderness, rendered as fair and as fertile as the garden of Eden ! O Fernando Cortez ! Fernando Cortez ! didst thou leave the great Mexican empire in that state ? No, thou didst turn those delightful and populous regions into a desert, a desert flooded with blood. Dost thou not remember that most infernal scene, when the noble emperor Guatemozin was stretched out by the soldiers upon hot burning coals, to make him discover in what part of the lake of Mexico he had thrown the royal treasures ? Are not his groans ever sounding in the ears of thy conscience ? Do they not rend thy hard heart, and strike thee with more horror than the yells of the furies ?

Cort. Alas, I was not present when that direful act was done ! Had I been there, the mildness of my nature never would have suffered me to endure the sight. I certainly should have forbidden it.

Penn. Thou wast the captain of that band of robbers, who did this horrid deed. The advantage they had drawn from thy counsels and conduct enabled them to commit it ; and thy skill saved them afterwards from the vengeance which was due to so enormous a crime. The enraged Mexicans would have properly punished them for it, if they had not had thee for their general, thou hard-hearted, blood-thirsty wretch.

Cort. The righteous I find can rail, William Penn. But how do you hope to preserve this admirable colony you have settled ? Your people, you tell me, live like innocent lambs.

Are there no wolves in America to devour those lambs ? Do you expect the natives will always continue in peace with your successors ? Or, if they should make war, do you expect to oppose them by prayers and presents ? If this be your policy, your devoted colony will soon become an easy prey to the savages of the wilderness.

Penn. We leave that to the wise Disposer of events, who governs all nations at his will. If we conduct with strict justice towards the Indians, He will doubtless defend us against all their invasions.

Cort. Is this the wisdom of a great legislator ! I have heard some of your countrymen compare you to Solon ! Did Solon, think you, give laws to a people, and leave those laws and that people to the mercy of every invader ? The first business of a legislator is to provide a military strength which may defend the whole system. The world, William Penn, is a land of robbers. Any state or commonwealth erected therein must be well fenced and secured by good military institutions ; the happier it is in all other respects, the greater will be its danger, the more speedy its destruction. Your plan of government must be changed ; these Indian nations must be extirpated, or your colony will be lost.

Penn. These are suggestions of human wisdom. The doctrines I held were inspired. They came from above.

Cort. It is blasphemy to say that any folly could come from the fountain of wisdom. Whatever is inconsistent with the great laws of nature, cannot be the effect of inspiration. Self-defence is as necessary to nations as to men. And shall individuals have a right which nations have not ? True religion, William Penn, is never inconsistent with reason and the great laws of nature.

Penn. Though what thou sayest should be true, it does not come well from thy mouth. A tyrant talk of reason ! Go to the inquisition, and tell them of reason, and the great laws of nature. They will broil thee, as thy soldiers broiled the unhappy Guatemozin. Why dost thou turn pale ? Is it the name of the inquisition, or the name of Guatemozin, which troubles and affrights thee ? O wretched man ! I wonder not that thou dost tremble and shake, when thou thinkest of the many murders thou hast committed, the many

thousands of those innocent Indians thou hast butchered, without an accusation of a crime! Remember there is a day coming when thou must answer for all thy barbarities! What wouldst thou give to part with the renown of thy conquest, and to have a conscience as pure and undisturbed as mine?

Cort. I feel the force of thy words. They pierce me like daggers. I can never, never be happy, while I retain any memory of the ills I have caused!

THE WHISTLE.

WHEN I was a child at seven years old, says Dr. Franklin, my friends on a holiday filled my little pockets with coppers. I went directly to a shop where they sold toys for children; and being charmed with the sound of a whistle, which I met by the way, in the hands of another boy, I voluntarily offered, and gave all my money for one.

2. I then came home, and went whistling all over the house, much pleased with my Whistle; but disturbing all the family. My brothers, and sisters, and cousins, understanding the bargain I had made, told me, I had given four times as much for it, as it was worth.

3. This put me in mind of what good things I might have bought with the rest of the money. And they laughed at me so much for my folly, that I cried with vexation; and the reflection gave me more chagrin than the Whistle gave me pleasure.

4. This, however, was afterwards of use to me; the impression continuing on my mind, so that often when I was tempted to buy some unnecessary thing, I said to myself *Don't give too much for the Whistle.* And so I saved my money.

5. As I grew up and came into the world, and observed the actions of men, I thought I met with many, very many, *who gave too much for the Whistle.*

6. When I saw one too ambitious of court favours, sacrificing his time in attendance at levees, his repose, his liberty,

his virtue, and perhaps his friends, to attain it, I have said to myself, *This man gives too much for the Whistle.*

7. When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect, *He pays indeed, said I, too much for his Whistle.*

8. If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, *Poor man, said I, you do indeed pay too much for the Whistle.*

9. When I meet with a man of pleasure, sacrificing every laudable improvement of the mind or of his fortune, to mere corporal sensations, and ruining his health in the pursuit; *Mistaken man, say I, you are providing pain for yourself instead of pleasure; you give too much for your Whistle.*

10. If I see one fond of fine clothes, fine furniture, fine houses, fine equipage, all above his fortune, for which he contracts debts, and ends his career in prison; alas! say I, *he has paid dear, very dear for his Whistle.*

11. In short, I conceived that great part of the miseries of mankind were brought upon them by the false estimates they had made of the value of things, and by their giving too much for their *Whistles.*

TRUE PATRIOTISM DISPLAYED AT THE SIEGE OF CALAIS.

IN 1347, the city of Calais in France was besieged by Edward III, king of England, and for more than a year had resisted the utmost efforts of his forces to reduce it. The English made their approaches and attacks without remission, but the citizens were as obstinate in repelling them.

2. At length famine did more for Edward than arms. After the citizens had devoured the lean carcasses of their starved cattle, and domestic animals, they fed on boiled leather and vermin. In this extremity they boldly resolved to attack the enemy's camp. The battle was long and

bloody, but the citizens who survived the slaughter were obliged again to retire within their gates, their governor having been taken prisoner.

3. On the captivity of the governor, the command devolved upon Eustace de Saint Pierre, the mayor of the city, a man of humble birth, but of exalted virtue. Eustace, seeing the necessity of an immediate capitulation, now offered to deliver the city to Edward, with all the possessions and wealth of the inhabitants, provided he would spare their lives and permit them to depart free.

4. As Edward had long since expected to ascend the throne of France, he was exasperated to the last degree against the little band whose sole valor had defeated his designs. He therefore determined to take exemplary vengeance upon them, and Sir Walter Manny was sent to inform the wretched inhabitants of his final decision.

5. Consider, replied the governor, that this is not the treatment to which brave men are entitled. If any English knight had been in my situation, Edward himself would have expected the same conduct from him. But I inform you, that if we must perish, we will not perish unrevenged, for we are not yet so reduced, but we can sell our lives at a high price to the victors.

6. Manny was struck with the justness of the sentiment, and he at last prevailed upon Edward to mitigate the sentence. The best terms, however, which he would offer them were, that six of their most respectable citizens should suffer death. They were to come to his camp, bringing the keys of the city in their hands, bareheaded and barefooted, with ropes about their necks. And on these conditions he promised to spare the lives of the remainders.

7. All that remained of the unfortunate inhabitants, were collected in a great square, expecting with anxious hearts the sentence of their conqueror. When Sir Walter had declared his message, consternation and dismay were impressed upon every countenance. To a long and dead silence, deep sighs and groans succeeded, when Eustace thus addressed the assembly.

8. My friends, we must either submit to the terms of our unfeeling conqueror, or yield up our wives and daughters, and our tender infants to a bloody and brutal soldiery.

Look about you my friends, and fix your eyes on those you wish to deliver up, the victims of your own safety. Is there any here who has not watched for you, who has not fought and bled for you ?

9. Is it your preservers then whom you would destine to destruction ? You will not, you cannot do it. There is but one expedient left, a gracious, a glorious, a god-like expedient. Is there any one here to whom virtue is dearer than life ? Let him offer himself as a sacrifice for the safety of his people.

10. He spoke, but an universal silence ensued. Each man looked around for an example of that virtue and magnanimity in others, which he wished to approve in himself, but had not resolution enough to put in practice. At length St. Pierre resumed, It had been base in me, my fellow-citizens to propose any suffering to others, which I should have been unwilling to undergo in my own person ; but I held it ungenerous to deprive any man of the honour which might attend the first offer on so glorious an occasion.

11. I am willing to be the first to give my life for your sakes ; I give it freely, I give it cheerfully. Who comes next ? Your son, exclaimed a youth not yet come to maturity. Ah, my child, cried St. Pierre, I am then twice sacrificed. Thy years are few but full, my son, for the victim of virtue has fulfilled the great purpose of his being. Who next, my friends, this is the hour of heroes ?

12. Your kinsman, cried John d'Aire ! Your kinsman, cried James Wissant ! Your kinsman, cried Peter Wissant ! Ah ! exclaimed Sir Walter Manny, bursting into tears, why was not I a citizen of Calais ? The sixth victim was still wanting, and the number of those who pressed forward was so great, that he was supplied by lot.

13. The keys were then delivered to Sir Walter, who took the six prisoners into his custody, and ordered the gates to be opened. The English by this time were informed of what had passed in the city, and each of the soldiers prepared a portion of his own victuals to entertain the half famished inhabitants.

14. At length St. Pierre and his fellow-citizens appeared, with Sir Walter Manny, and a guard. The tents of the

English were all emptied, and the soldiers poured from all quarters to catch a sight of this little band of patriots as they passed. They bowed down to them on all sides, and murmured their applause of that virtue, which they could not but revere, even in their enemies.

15. As soon as they had reached the king, he said, Manny, are these the principal inhabitants of Calais? They are, said Manny, not only the principal men of Calais, but of France, my liege, if virtue can ennoble them. Were they delivered peaceably, said Edward? They are self-delivered, self-devoted, said Manny, and come to offer up their inestimable heads as a ransom for thousands.

16. Edward was secretly offended at the praises which Manny so liberally bestowed upon enemies, whose obstinacy had so exasperated him; but concealing his resentment, he replied, "Experience has ever shown, that lenity only serves to incite the criminal to new crimes, which severity only can effectually punish and restrain."

17. Go, said the king, to an officer, and lead these men to execution. Your rebellion, continued he, addressing himself to St. Pierre, is highly aggravated by your present presumption, and contempt of my power. We have nothing to ask of your majesty, said Eustace, save what you cannot refuse us. What is that? said Edward. Your esteem, my lord, said Eustace, and went out with his companions.

18. At this critical instant the queen arrived, with a powerful reinforcement, and Sir Walter flew to inform her majesty of the particulars respecting the six victims. She immediately repaired to the king and persuaded him with tears and arguments to save the lives of those unhappy men. Be it so, cried Edward, who was convinced of his impolicy; prevent the execution, and bring them instantly before us.

19. They came, when the queen with an aspect and accent of mildness, thus addressed them. Natives of France, and inhabitants of Calais, you have put us to vast expense of blood and treasure; but you have, no doubt, acted up to the best of your judgment. We loose your chains, we snatch you from the scaffold, and we thank you for the lesson of humiliation you teach us.

20. You have shown us that excellence does not consist in birth or station: that virtue gives a dignity superior to

that of kings ; and that those whom the Almighty endows with sentiments like yours, are justly and eminently raised above all human distinctions. We give you freedom, and we offer to your choice the gifts and honours that Edward has to bestow.

21. Ah, my country, exclaimed St. Pierre, it is now that I tremble for you. Edward could only win your cities, but Philippa conquers hearts. Brave St. Pierre, said the queen, wherefore look you so dejected ? Ah, madam, said he, when I meet with such another opportunity of dying, I shall not regret that I survived this day.

ANECDOTE OF MONTESQUIEU.

A GENTLEMAN, being at Marseilles, hired a boat with an intention of sailing for pleasure. He entered into conversation with the two young men who owned the vessel. and learned that they were not watermen by trade, but silversmiths : and that when they could be spared from their usual business, they employed themselves in that way to increase their earnings.

2. On expressing his surprise at their conduct, and imputing it to an avaricious disposition ; Oh ! sir, said the young men, if you knew our reasons, you would ascribe it to a better motive.

3. Our father, anxious to assist his family, scraped together all he was worth ; purchased a vessel for the purpose of trading to the coast of Barbary ; but was unfortunately taken by a pirate, carried to Tripoli, and sold for a slave.

4. He writes word, that he is luckily fallen into the hands of a master who treats him with great humanity ; but that the sum which is demanded for his ransom is so exorbitant that it will be impossible for him ever to raise it. He adds, that we must, therefore, relinquish all hope of ever seeing him again, and be contented that he has as many comforts as his situation will admit.

5. With the hopes of restoring to his family a beloved father, we are striving, by every honest mean in our power,

to collect the sum necessary for his ransom; and we are not ashamed to employ ourselves in the occupation of watermen. The gentleman was struck with this account, and, on his departure, made them a handsome present.

6. Some months afterwards, the young men being at work in their shop, were greatly surprised at the sudden arrival of their father, who threw himself into their arms; exclaiming, at the same time, that he was fearful they had taken some unjust method to raise the money for his ransom, for it was too great a sum for them to have gained by their ordinary occupation.

7. They professed their ignorance of the whole affair, and could only suspect they owed their father's release to the stranger, to whose generosity they had been before so much obliged. After Montesquieu's death, an account of this affair was found among his papers, and the sum actually remitted to Tripoli for the old man's ransom.

8. It is a pleasure to hear of such an act of benevolence performed even by a person totally unknown to us but the pleasure is greatly increased, when it proves the union of virtue and talents in an author so renowned as Montesquieu.

THE BENEVOLENT PAIR.

A POOR man and his wife at Vienna, who had six small children, finding themselves unable to support them all, were reduced to the necessity of turning the youngest upon the public. The husband carried it reluctantly to the foundling hospital, deposited it in the basket which was placed near the gate for the reception of the foundlings, and anxiously waited till the arrival of the inspector, that he might take a farewell view of his child.

2. When the inspector came at the usual time to examine the basket, he perceived *two* children therein. Observing the labourer, who stood at a small distance, he supposed that he had brought them both; and compelled the poor man, notwithstanding all his protestations to the contrary, to return with two children instead of one, which was already more than he knew how to maintain.

3. His wife, as well as himself, was exceedingly ed at this increase of their expenses ; but, unwilling pose the little stranger in the street, they determ use all their endeavours to support themselves and ven children ; and they hoped Providence would assis

4. On undressing the child, the woman found a sewed to its clothes, containing an order upon a ban five crowns a month, to be paid to the person w care of it. The good people were not a little rejo their happy fortune.

5. But the story being circulated, and coming knowledge of the managers of the hospital, they clai child as their property. The labourer refused to quish it, and was assisted by some persons of distinc

6. The cause being tried in a court of justice, it creed, that, as the foundling hospital had at first d receiving the child, it of right belonged to the p who had shown such humanity in keeping it, when so ill able to afford any additional expense.

THE UNFORTUNATE PHILANTHROPIST.

IN the year 1775, a ship lying at anchor in Ta at the Cape of Good Hope, was driven on shore in lent storm, and the crew reduced to the utmost disti danger. Their cries for assistance were distinctl by the inhabitants ; but at first there appeared no l of relief from any quarter.

2. The swell of the sea, which broke over the sl the greatest violence, made it impossible for them themselves in boats, and highly dangerous to attem swimming. Some of those, who ventured to swin shore, were thrown against the rocks and dashed to others, as soon as they had arrived at the shore, w ried back by another wave and drowned.

3. A Dutchman by the name of VOLTEMAD, who ed to be a spectator of this distressing scene, was with compassion of so noble a kind, and at the same operative, that, mounting a high spirited horse, l

him over to the ship ; encouraged some of the crew to lay hold of the end of a rope, which he threw out to them for that purpose, and others to fasten themselves to the horse's tail ; then turned about, and carried them safe on shore.

4. This animal's natural aptness for swimming, the great size of his body, the firmness and strength of his limbs, prevented him from being easily overpowered by the swell of the sea. But, unfortunately, this generous and active veteran himself became a victim to death.

5. Fourteen young persons he had actually saved ; and while endeavouring to preserve more than it was possible for him to do in so short a time, he and his horse were both drowned. The occasion of this was as follows.

6. After the seventh turn, having stayed a little longer than usual to rest himself, the poor wretches on board were afraid that he did not intend to return ; for this reason, being impatient, they redoubled their cries and prayers for assistance, upon which, his tenderest feelings being wrought upon, he again hastened to their relief ere his horse was sufficiently rested.

7. The poor animal, almost spent, now sunk the sooner under his burthen, inasmuch as too many sought to be saved at one time ; and one of them, as it was thought, happened unluckily to catch hold of the horse's bridle, and by that mean drew his head under water.

8. This bold and enterprising philanthropist commands our esteem and admiration the more, as he had put himself into this danger for the relief of others, without himself being able to swim. The Dutch East India company caused a monument to be erected to the memory of this unfortunate philanthropist.

ST. PAUL'S SPEECH BEFORE KING AGRIPPA.

I THINK myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews ; especially, as I

know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

2. My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; who knew me from the beginning, if they would testify, that, after the straitest sect of our religion, I lived a Pharisee.

3. And I now stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise, our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews.

4. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

5. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests. And when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme. And being exceedingly mad against them, I persecuted them even unto strange cities.

6. Whereupon, as I went to Damascus, with authority and commission from the chief priests, at mid day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me.

7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

8. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan

unto God ; that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith which is in me.

9. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision ; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me.

10. Having therefore obtained help from God, I continue unto this day, witnessing both to small and great ; saying no other things than those which Moses and the prophets did say should come : that Christ should suffer, and that he should be the first who should rise from the dead, and should show light unto the people, and to the Gentiles.

CRUELTY TO ANIMALS.

MONTAIGNE thinks it some reflection upon human nature itself, that few people take delight in seeing beasts cress or play together ; but almost every one is pleased to see them lacerate and worry one another.

2. It is gratifying to perceive that the benevolent precepts of Christianity have in a great measure mitigated the treatment of brute animals, although many cruel sports are still allowed by the most cultivated nations, such as bull-baiting, cock-fighting, dog-fighting, and the like.

3. We should find it hard to vindicate the destroying of any thing that has life, merely out of wantonness ; yet in this principle our children are bred up ; and one of the first pleasures we allow them, is the license of inflicting pain upon poor animals.

4. Almost as soon as we are sensible what life is ourselves, we make it our sport to take it from other creatures. I cannot believe but a very good use might be made of the fancy which children have for birds and insects.

5. Mr. Locke takes notice of a mother who often procured these animals for her children, but rewarded or punished

them as they treated them well or ill. This was no other than entering them betimes into a daily exercise of humanity, and improving their very diversion to a virtue.

6. The laws of self defence undoubtedly justify us in destroying those animals which would destroy us, which injure our properties, or annoy our persons; but not even these, whenever their situation incapacitates them from hurting us.

7. I know of no right which we have to shoot a bear on an inaccessible island of ice; or an eagle on the mountain's top; whose lives cannot injure, nor deaths procure us any benefit. We are unable to give life, and therefore ought not wantonly to take it away from the meanest insect, without sufficient reason. They all receive it from the same benevolent hand as ourselves; and have therefore an equal right to enjoy it.

8. God has been pleased to create numberless animals intended for our sustenance; and that they are so intended the agreeable flavour of their flesh to our palates, and the wholesome nutriment which it administers to our stomachs, are sufficient proofs.

9. These, as they are formed for our use, propagated by our culture, and fed by our care; we have certainly a right to deprive of life, because it is given and preserved to them on that condition.

10. But this should always be performed with all the tenderness and compassion, which so disagreeable an office will permit; and no circumstance ought to be omitted, which can render their executions as quick and easy as possible.

SPEECH OF NICOLAUS.

THE Athenians having made war upon the Syracusians, the army of the former, under the command of Nicias and Demosthenes, was totally defeated; and the generals obliged to surrender at discretion. The victors, having entered their capital in triumph, the next day a council was held to deliberate what was to be done with the prisoners.

2. Diocles, one of the leaders of the greatest authority among the people, proposed that all the Athenians who were born of free parents, and all such Sicilians as had joined with them, should be imprisoned, and be maintained on bread and water only ; that the slaves, and all the Atticks, should be publicly sold ; and that the two Athenian generals should be first scourged with rods, and then put to death.

3. This last article exceedingly disgusted all wise and compassionate Syracusians. Hermocrates, who was very famous for his probity and justice, attempted to make some remonstrances to the people ; but they would not hear him, and the shouts which echoed from all sides prevented him from continuing his speech.

4. At that instant, Nicolaus, a man venerable for his great age and gravity, who in this war had lost two sons, the only heirs to his name and estate, made his servants carry him to the tribunal for harangues ; and the instant he appeared, a profound silence ensued, when he addressed them in the following manner.

5. " You here behold an unfortunate father who has felt more than any other Syracusian the fatal effects of this war, by the death of two sons, who formed all the consolation, and were the only supports of my old age.

6. " I cannot, indeed, forbear admiring their patriotism in sacrificing to their country's welfare a life which they would one day have been deprived by the common course of nature ; but then, I cannot but be sensibly affected with the cruel wound which their death hath made in my heart ; nor forbear detesting the Athenians, the authors of this unhappy war, as the murderers of my children.

7. " But, however, there is one circumstance which I cannot conceal, that I am less sensible for my private afflictions, than for the honour of my country, which I see exposed to eternal infamy, by the barbarous advice which is now given you. The Athenians, I own, for declaring war so unjustly against us, merit the severest treatment which could be inflicted on them ; but have not the gods, the just avengers of wrongs, sufficiently punished them, and avenged us ?

8. " When their generals laid down their arms and surrendered, did they not do this in hopes of having their lives

spared? And will it be possible for us, if we put them to death, to avoid the just reproach of having violated the law of nations, and dishonoured our victory by unheard of cruelty!

9. "What, will you suffer your glory to be thus sullied in the face of the whole world? and will you hear it said that a nation, who first dedicated a temple to clemency, had found none in Syracuse? Surely, victories and triumphs do not give immortal glory to a city: but the exercising of mercy towards a vanquished enemy, moderation in the greatest prosperity, and the fearing to offend the gods by a haughty and insolent pride, are glories far more permanent than the most splendid conquests.

10. "You doubtless have not forgotten, that this Nicias, whose fate you are going to pronounce, was the very man who pleaded your cause in the assembly of the Athenians, and who employed all his credit, and the whole power of his eloquence, to dissuade his country from embarking in this war.

11. "Should you, therefore, pronounce sentence of death on this worthy general, would it be a just reward for the zeal he showed for your interest? With regard to myself, death would be less grievous to me, than the sight of so horrid an injustice committed by my countrymen and fellow-citizens."

THE TRUE POINT OF HONOUR.

THE Spanish historians relate a memorable instance of honour and regard to truth. A Spanish cavalier in a sudden quarrel slew a Moorish gentleman, and fled. His pursuers soon lost sight of him; for he had, unperceived, thrown himself over a garden wall.

2. The owner, a Moor, happening to be in his garden, was addressed by the Spaniard on his knees, who acquainted him with his case, and implored concealment. Eat this, said the Moor, giving him half a peach, you now know that you may confide in my protection.

3. He then locked him up in his garden apartments, telling him as soon as it was night, he would provide for his

escape to a place of greater safety. The Moor then went into his house ; where he had but just seated himself, when a great crowd, with loud lamentations, came to his gate, bringing the corpse of his son, who had just been killed by a Spaniard.

4. When the first shock of surprise was a little over, he learned from the description given, that the fatal deed was done by the very person then in his power. He mentioned this to no one ; but, as soon as it was dark, retired to his garden, as if to grieve alone, giving orders that none should follow him.

5. Then accosting the Spaniard, he said, Christian, the person you have killed is my son ; his body is now in my house. You ought to suffer ; but you have eaten with me, and I have given you my faith, which must not be broken.

6. He then led the astonished Spaniard to his stables, and mounted him on one of his fleetest horses, and said, Fly far while the night can cover you ; you will be safe in the morning. You are indeed guilty of my son's blood, but God is just and good, and I thank him I am innocent of yours, and that my faith given is preserved.

7. In the year 1746, when the English were at open war with Spain, the Elizabeth, of London, Capt. William Edwards, coming through the gulf from Jamaica, richly laden, met with a most violent storm, in which the ship sprung a leak, that obliged them, for the saving of their lives, to run into Havanna, a Spanish port.

8. The captain went on shore, and directly waited on the governor, told the occasion of his putting in, and that he surrendred the ship as a prize, and himself and his men as prisoners of war, only requesting good quarter.

9. No, Sir, replied the Spanish governor, if we had taken you in fair war at sea, or approaching our coast with hostile intentions, your ship would then have been a prize, and your people prisoners ; but when distressed by a tempest, you come into our ports for the safety of your lives, we, the enemies, being men, are bound as such by the laws of humanity to afford relief to distressed men who ask it of us.

10. We cannot, even against our enemies, take advantage of an act of God. You have leave, therefore, to unload

your ship, if that be necessary to stop the leak ; you may refit her here, and traffic so far as shall be necessary to pay the charges ; you may then depart, and I will give you a pass to be in force till you are beyond Bermuda.

11. If after that you are taken, you will then be a lawful prize : but now you are only a stranger, and have a stranger's right to safety and protection. The ship accordingly departed, and arrived safe in London.

THE HOUSE OF SLOTH.

BESIDE you lonely tree, whose branches bare,
Rise white, and murmur to the passing air ;
There, where the twining briars the yard enclose,
The house of sloth stands hush'd in long repose.

2. O'er an old well, the curb, half fallen, spread,
Whose boards, end loose, a mournful creaking made ;
Pois'd on a leaning post, and ill sustain'd,
In ruin sad, a mouldering sweep remain'd ;
Useless, the crooked pole still dangling hung,
And tied with thrums, a broken bucket swung.

3. A half made wall around the garden lay,
Mended, in gaps, with brushwood in decay ;
No culture through the tangled briars was seen,
Save a few sickly plants of faded green ;
The starved potatoe hung its blasted seeds,
And fennel struggled to o'ertop the weeds :
There gaz'd a ragged sheep with wild surprise,
And two lean geese upturn'd their slanting eyes.

4. The cottage gap'd with many a dismal yawn,
Where, rent to burn, the covering boards were gone ;
Or by one nail, where others endwise hung,
The sky look'd through, and winds portentous rung.
In waves, the yielding roof appear'd to run,
And half the chimney top was fallen down.

5. The ancient cellar door, of structure rude,
With tatter'd garments caulk'd, half open stood ;
There, as I peep'd, I saw the ruin'd bin,
'The sills were broke, the wall had crumbled in ;

THE AMERICAN PRECEPTOR.

A few long-emptied casks lay mouldering round,
And wasted ashes sprinkled o'er the ground ;
While, a sad sharer in the household ill,
A half-starv'd rat crawl'd out, and bade farewell.

6. One window dim, a loop-hole to the sight,
Shed round the room a pale, penurious light ;
Here rags gaycoloured eked the broken glass,
There panes of wood supplied the vacant space.

7. As pondering deep I gaz'd, with gritty roar
The hinges creak'd, and open'd stood the door :
Two little boys, half naked from the waist,
With staring wonder, eyed me as I pass'd ;
The smile of pity blended with her tear,
Ah me ! how rarely comfort visits here !

8. On a lean mattress, which was once well fill'd,
His limbs by dirty tatters ill-conceal'd,
Though now the sun had rounded half the day,
Stretch'd at full length, the sluggard snoring lay ;
While his sad wife beside her dresser stood,
And on a broken dish prepar'd her food.

9. His aged sire, whose beard, and flowing hair
Wav'd silvery o'er his antiquated chair,
Rose from his seat ; and as he watch'd my eye,
Deep from his bosom heav'd a mournful sigh :
" Stranger, he cried, once better days I knew ;"
And, trembling, shed the venerable dew.

10. I wish'd a kind reply, but wish'd in vain ;
No words came timely to relieve my pain ;
To the poor mother, and her infants dear,
Two mites I gave, besprinkled with a tear ;
And fix'd to see again the wretched shed,
Withdrew in silence, clos'd the door, and fled.

11. Yet this same lazy man I oft have seen
Hurrying, and bustling round the busy green ;
The loudest prater in a cobbler's shop,
The wisest statesman, o'er a drunken cup ;
In every gambling, racing match abroad,
But a rare hearer in the house of God.

ADVICE TO A YOUNG TRADESMAN.

REMEMBER that time is money. He who can earn ten shillings a day by his labour, and goes abroad, or sits idle one half of that day, though he spend but sixpence during his diversion or idleness, ought not to reckon that the only expense ; he has really spent or rather thrown away, five shillings besides.

2. Remember that credit is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum where a man has good and large credit, and makes good use of it.

3. Remember that money is of a prolific, generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six ; turned again, it is seven and three pence ; and so on till it becomes a hundred pounds. The more there is of it, the more it produces every turning, so that the profits rise quicker and quicker.

4. Remember that six pounds a year is but a groat a day. For this little sum (which may be daily wasted either in time or expense, unperceived) a man of credit may, on his own security, have the constant possession and use of a hundred pounds. So much in stock, briskly turned by an industrious man, produces great advantage.

5. Remember this saying, "The good paymaster is lord of another man's purse." He who is known to pay punctually and exactly at the time he promises, may at any time and on any occasion, raise all the money his friends can spare. This is sometimes of great use.

6. After industry and frugality nothing contributes more to the raising of a young man in the world, than punctuality and justice in all his dealings ; therefore, never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse forever.

7. The most trifling actions which affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer.

8. But if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day ; and demands it before he can receive it in a lump.

9. It shows besides, that you are mindful of what you owe ; it makes you appear a careful, as well as an honest man, and that still increases your credit.

10. Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account, for some time, both of your expenses and your income.

11. If you take the pains at first to mention particulars, it will have this good effect ; you will discover how wonderfully small, trifling expenses mount up to large sums, and will discern what might have been, and may for the future be saved, without occasioning any great inconvenience.

12. In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, *industry* and *frugality* ; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do, and with them, every thing will do.

13. He who gets all he can honestly, and saves all he gets, (necessary expenses excepted) will certainly become rich ; if that being who governs the world, to whom all should look for a blessing on their honest endeavours, doth not, in his wise providence, otherwise determine.

PARENTAL AFFECTION. STORY OF THE BEAR.

THE white bear of Greenland and Spitsbergen is considerably larger than the brown bear of Europe, or the black bear of America. This bear is often seen on floats of ice, several leagues at sea. The following is copied from the journal of a voyage, for making discoveries towards the North Pole.

2. Early in the morning, the man at the mast-head gave notice that three bears were making their way very fast over the ice, and directing their course towards the ship. They had probably been invited by the blubber of a sea-horse, which the men had set on fire, and which was burning on the ice at the time of their approach.

3. They proved to be a she bear and her two cubs ; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse, which remained unconsumed, and ate it voraciously.

4. The crew from the ship threw great pieces of the flesh, which they had still left, upon the ice, which the old bear carried away singly, laid every piece before her cubs ; and, dividing them, gave each a share, reserving but a small portion to herself. As she was carrying away the last piece, they levelled their muskets at the cubs, and shot them both dead ; and in her retreat, they wounded the dam, but not mortally.

5. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern manifested by this poor beast, in the moments of her expiring young. Though she was sorely wounded and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before, tore it in pieces, and laid it down before them ; and when she saw they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up.

6. All this while it was piteous to hear her moan. When she found she could not stir them, she went off ; and when at some distance, looked back and moaned ; and that not availing to entice them away, she returned, and smelling around them began to lick their wounds.

7. She went off a second time, as before ; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness, went round one and round the other, pawing them, and moaning.

8. Finding at last that they were cold and lifeless, she turned her head towards the ship, and growled her resent-

ment at the murderers ; which they returned with a volley of musket balls. She fell between her cubs, and died licking their wounds.

9. What child can read this interesting story, and not feel in his heart the warmest emotions of gratitude, for the stronger and more permanent tenderness he has experienced from his parents ; while, at the same time, he feels his displeasure arising towards those who treat with wanton barbarity any of the brute creation !

THE VICTIM. AN INDIAN STORY.

A *CHACTAW* Indian, having one day expressed himself in the most reproachful terms of the French, and called the *Collapissas* their dogs and their slaves, one of his nation, exasperated at his injurious expressions, laid him dead upon the spot.

2. The *Chactaws*, then the most numerous, and the most warlike tribe on the continent, immediately flew to arms. They sent deputies to New-Orleans to demand from the French governor the head of the savage, who had fled to him for protection.

3. The governor offered presents as an atonement, but they were rejected with disdain ; and they threatened to exterminate the whole tribe of the *Collapissas*. To pacify this fierce nation, and prevent the effusion of blood, it was at length found necessary to deliver up the unhappy Indian.

4. The *Sieur Ferrand*, commander of the German posts, on the right of the Mississippi, was charged with this melancholy commission. A rendezvous was, in consequence, appointed between the settlement of the *Collapissas* and the German posts, where the mournful ceremony was conducted in the following manner.

5. The Indian victim, whose name was *Mingo*, was produced. He rose up, and agreeable to the custom of the people, harangued the assembly to the following purpose.

6. "I am a true man ; that is to say, I fear not death ; but I lament the fate of my wife, and four infant children,

whom I leave behind in a very tender age. I lament too my father and my mother, whom I have long maintained by hunting. Them, however, I recommend to the French, since, on their account, I now fall a sacrifice."

7. Scarcely had he finished this short and pathetic harangue, when the old father, struck with the filial affection of his son, arose, and thus addressed himself to his audience.

8. "My son is doomed to death: but he is young and vigorous, and more capable than I, to support his mother, his wife and four infant children. It is necessary, then that he remain upon the earth to protect and provide for them. As for me who draw towards the end of my career, I have lived long enough. May my son attain to my age, that he may bring up my tender infants. I am no longer good for any thing; a few years more or less are to me of small importance. I have lived as a man. I will die as a man. I therefore take the place of my son."

9. At these words, which expressed his parental love and greatness of soul in the most touching manner, his wife, his son, his daughter in-law, and the little infants, melted into tears, around this brave, this generous old man. He embraced them for the last time, exhorted them to be ever faithful to the French, and to die rather than betray them by any mean treachery unworthy of his blood. "My death," concluded he, "I consider necessary for the safety of the nation, and I glory in the sacrifice."

10. Having thus delivered himself, he presented his head to the kinsmen of the deceased *Chactaw*; and they accepted it. He then extended himself over the trunk of a tree, when with a hatchet, they severed his head from his body.

EXTRACT FROM THE SPEECH OF THE IRISH ORATOR PHILLIPS,
PREVIOUS TO PROPOSING AS A TOAST AT A PUBLIC DINNER IN
IRELAND "THE IMMORTAL MEMORY OF GEORGE WASHINGTON."

THE mention of America has never failed to fill me with the most lively emotions. In my earliest infancy,

that tender season, when impressions, at once the most permanent, and the most powerful are likely to be excited, the story of her then recent struggle raised a throb in every heart that loved liberty, and wrung a reluctant tribute even from discomfited oppressors.

2. I saw her spurning the luxuries that would enervate, and the legions that would intimidate; dashing from her lips the poisoned cup of European servitude, and through all the vicissitudes of her protracted conflict, displaying a magnanimity that defied misfortune, and a moderation that gave new grace to victory. It was the first vision of my childhood, it will descend with me to the grave.

3. But if as a man, I venerate the mention of America, what must be my feelings towards her as an Irishman? Never, while memory remains, can Ireland forget the home of her emigrant, and the asylum of her exile. No matter whether their sorrows were real or imaginary, that must be reserved for the scrutiny of those whom the lapse of time shall acquit of partiality.

4. It is for the men of other ages to investigate and record it; but surely it is for the men of every age to hail the hospitality that received the shelterless, and love the feeling that befriended the unfortunate. Search creation round, where can you find a country that presents so sublime a view, so interesting an anticipation?

5. The oppressed of all countries, the martyrs of every creed, the innocent victim of despotic arrogance or superstitious frenzy may there find refuge; his industry encouraged, his piety respected, his ambition animated; with no restraint but those laws which are the same to all, and no distinction, but that which his merit may originate.

6. Who can deny that the existence of such a country presents a subject for human congratulation! who can deny that its gigantic advancement offers a field for the most rational conjecture! Who shall say that when, in its follies or its crimes, the old world may have interred all the pride of its power, and all the pomp of its civilization, human nature may not find its destined renovation in the new!

7. For myself, I have no doubt of it, I have not the least doubt that when our temples and our trophies shall have mouldered into dust! when the glories of our name shall be

but the legend of tradition, philosophy will rise again in the sky of her Franklin, and glory rekindle at the urn of her WASHINGTON.

8. Is this the vision of a romantic fancy? Is it even improbable? Is it half so improbable as the events which for the last twenty years have rolled like successive tides over the surface of the European world, each erasing the impression that preceded it.

9. Thousands upon thousands, sir, I know there are, who will consider this supposition as wild and whimsical; but they have dwelt with little reflection upon the records of the past. They have but ill observed the never ceasing progress of national rise, and national ruin.

10. They form their judgment on the deceitful stability of the present hour, never considering the innumerable monarchies and republics in former days, apparently as permanent, whose very existence is now become a subject of speculation, I had almost said of scepticism.

11. I appeal to history. Tell me, thou reverend chronicler of the grave, can ambition, wealth, commerce, or heroism, secure to empire the permanency of its possessions? Alas! Troy thought so once, yet the land of Priam lives only in song! Thebes thought so once, yet her hundred gates have crumbled and her monuments are as the dust they were vainly intended to commemorate!

12. So thought Palmyra; but where is she? So thought the countries of Demosthenes and Leonidas, yet Sparta is trampled by the timid slave, and Athens insulted by the servile Ottoman. The days of their glory are as if they had never been; and the island which was then a speck, rude and neglected in the barren ocean, now rivals the ubiquity of their commerce, the glory of their arms, the force of their philosophy, the eloquence of their senate, and the inspiration of their bards!

13. Who shall say then, contemplating the past, that England, proud and powerful as she appears, may not one day be what Athens *is*, and the young America yet soar to be what Athens *was*? Who shall say, that when the European column shall have mouldered, and the night of barbarism obscured its very ruins, that mighty continent may not emerge from the horizon to rule for its time sovereign of the ascendant!

CONCLUSION OF THE FOREGOING SPEECH.

SUCH, Sir, is the natural progress of human operations, and such the unsubstantial mockery of human pride. But I should, perhaps, apologise for this digression. The tombs are at best a sad, although an instructive subject. At all events, they are ill suited to such an hour as this, I shall endeavour to atone for it, by turning to a theme which tombs cannot inurn, or revolution alter.

2. It is the custom of your board, and a noble one it is, to deck the cup of the gay with the garland of the great. Allow me to add one flower to the chaplet, which though it sprang in America, is no exotic; virtue planted it, and it is naturalized every where.

3. I see you concur with me, that it matters very little what immediate spot may be the birth place of such a man as **WASHINGTON**. No people can claim, no country can appropriate him. The boon of Providence to the human race, his fame is eternity, and his residence creation.

4. Though it was the defeat of our arms, and the disgrace of our policy, I almost bless the convulsion in which he had his origin. In the production of **WASHINGTON**, it does really appear as if nature was endeavouring to improve upon herself, and that all the virtues of the ancient world were but so many studies preparatory to the patriot of the new.

5. Individual instances no doubt there were; splendid examples of some single qualification. **Cæsar** was merciful, **Scipio** was continent, **Hannibal** was patient; but it was reserved for **WASHINGTON** to blend them all in one, and like the lovely master-piece of the Grecian artist, to exhibit in one glow of associated beauty, the pride of every model, and the perfection of every master.

6. As a general, he marshalled the peasant into a veteran, and supplied by discipline the absence of experience. As a statesman, he enlarged the policy of the cabinet into the most comprehensive system of general advantage; and such was the wisdom of his views, and the philosophy of his counsels, that to the soldier, and the statesman, he almost added the character of the sage.

7. A conqueror, he was untainted with the crime of blood ; a revolutionist, he was free from any stain of treason, for aggression commenced the contest, and his country called him to the command. Liberty unsheathed his sword, necessity stained, victory returned it.

8. If he had paused here, history might have doubted what station to assign him, whether at the head of her citizens or soldiers, her heroes or her patriots. But the last glorious act crowns his career, and banishes all hesitation. Who, like WASHINGTON, after having emancipated an hemisphere, resigned its crown, and preferred the retirement of domestic life to the adoration of a land he might almost be said to have created !

9. How shall we rank thee upon glory's page,
Thou more than soldier, and just less than sage !
All thou hast been reflects less fame on thee,
Far less than all thou hast forborne to be.

10. Such, Sir, is the testimony of one not to be accused of his partiality in his estimate of America. Happy, proud America ! The lightnings of heaven yielded to your philosophy ! The temptations of earth could not seduce your patriotism. I have the honor, Sir, of proposing to you as a toast, the immortal memory of GEORGE WASHINGTON.

EXAMPLE OF JUSTICE AND MAGNANIMITY.

AMONG the several virtues of Aristides, that for which he was most renowned was justice ; because this virtue is of most general use, its benefits extending to a great number of persons, as it is the foundation, and in a manner the soul of every public office and employment.

2. Themistocles, having conceived the design of supplanting the Lacedemonians, and of taking the government of Greece out of their hands, in order to put it into those of the Athenians, kept his eye and his thought continually fixed upon that great project ; and as he was not very nice or scrupulous in the choice of his measures, whatever tended towards accomplishing the end he had in view, he looked upon as just and lawful.

3. On a certain day, he declared in a full assembly of the people, that he had a very important design to propose; but that he could not communicate it to the people, because its success required it should be carried on with the greatest secrecy; he therefore desired they would appoint a person to whom he might explain himself upon the matter in question.

4. Aristides was unanimously fixed upon by the whole assembly, who referred themselves entirely to his opinion of the affair; so great a confidence had they both in his probity and prudence.

5. Themistocles, therefore, having taken him aside, told him the design which he had conceived was to burn the fleet belonging to the rest of the Grecian states, which then lay in a neighbouring port; and by this mean Athens would certainly become mistress of all Greece.

6. Aristides hereupon returned to the assembly, and only declared to them, that indeed nothing could be more advantageous to the commonwealth than Themistocles' project; but at the same time, nothing in the world could be more unjust. All the people unanimously ordained that Themistocles should entirely desist from his project.

DIALOGUE SHEWING THE FOLLY AND INCONSISTENCY OF
DUELLING.

Mr. Fenton. HOW now Nero! why are you loading t' pistol? No mischief, I hope?

Nero. O no, Massa Fenton. I only going to fight duel, as dey call em, with Tom.

Mr. F. Fight a duel with Tom! what has he done to?

Nero. He call me *neger*, *neger*, once, twice, three; and I no bear him, Massa Fenton.

Mr. F. But are you not a negro, Nero!

Nero. Yes, Massa; but den who wants to be t' what one know already?

Mr. F. You would not kill a man, however, for so simple a truth as that.

Nero. But den de manner, massa Fenton, de n

him every thing. Tom mean more him say, when he call Nero name.

Mr. F. It is hard to judge of what a man means ; but if Tom has insulted you, I have no doubt he is sorry for it.

Nero. Him say he sorry, very sorry ; but what him signify when he honor gone ? No massa ; when de white man be insulted, what him do ? he fight de duel. Den why de poor African no fight de duel too ?

Mr. F. But do you know it is against the law to fight duels ?

Nero. De white man fight, and de law no trouble him-self about dem. Why den he no let de African have de same privilege ! No, massa Fenton, " Sauce for de goose, sauce for de gander."

Mr. F. The white men contrive to evade the law, Nero, so that it cannot punish them.

Nero. Ah, massa Fenton, de law no fair den ; him let go de rogue who outwit him. and take hold of de poor African, who no know what him be.

Mr. F. It is a pity that those who know what is right do not set a better example. But tell me, were you not always good friends before ?

Nero. O yes, massa Fenton, we always good friend, kine friend, since we boy so high, and dat make me ten time mad to be call neger, neger. O him too much for human nature to bear !

Mr. F. But how do you expect to help the matter by fighting with Tom ?

Nero. When I kill Tom, he no blackguard me more, dat sartain. And den nobody else call Nero name, I know.

Mr. F. True, Nero. But suppose Tom should kill you ? Tom, you know, never misses his mark.

Nero. How ? Massa Fenton. What dat you say ?

Mr. F. Suppose Tom should kill you, instead of your killing him, what would people think then ? You know you are as liable to be killed as he is.

Nero. O no, massa Fenton, de right always kill de wrong, when he fight de duel.

Mr. F. O no, Nero, the chance at best is but equal ; and as bad men are more used to such business, I have no doubt that the instances in which the injured party is slain, outnumber those where the aggressor has suffered.

Nero. Nero never tink of dat before. (*To himself.*) Tom good marksman, I no good. Nero no kill Tom, Tom kill Nero, dat sartain. Poor Nero dead, de world say, dat good for him, and Nero no here to contradict him. Poor Nero wife no home, no bread, no nottin, now Nero gone. (*Loud.*) What Nero do? Massa Fenton? Hew him save him honor?

Mr. F. The only honourable course, Nero, is to forgive your friend, if he has wronged you, and let your future good conduct show that you did not deserve the wrong.

Nero. But what de world tink, massa Fenton. He call Nero coward, and say he no dare fight Tom. Nero no coward, Massa Fenton.

Mr. F. You need not be ashamed of not daring to murder your friend. But it is not your courage which is called in question. It is a plain case of morality. The success of a duel must still leave it undecided, while it adds an awful crime and a tremendous accountability to the injury you have already sustained.

Nero. True massa Fenton, but de world no make de proper distinction. De world no know Nero honest.

Mr. F. Nor does the world know that you are not honest. But what do you mean by the world, Nero?

Nero. Why all de gentlemen of honor, massa Fenton.

Mr. F. You mean all the unprincipled men who happen to hear of this affair. Their number must be limited, and they are just such as you should care nothing about.

Nero. How, massa Fenton? Dis all new to Nero.

Mr. F. The number of people who approve of duels, compared with those who consider them deliberate murder is very small, and amongst the enemies of duelling, are always found the wise, humane, and virtuous. Would you not wish to have these on your side?

Nero. O Yes, massa Fenton.

Mr. F. Well, then, think no more of duelling, for the duellist not only outrages the laws of his country and humanity, but he incurs the censure of good men, and the vengeance of that God who has said, "THOU SHALT NOT KILL."

Nero. O massa Fenton, take de pistol fore Nero shoot himself. Let de world call Nero neger, neger, neger, what Nero care; de name not half so bad as murderer, and Nero take care he no deserve either.

Mr. F. Your resolution is a good one, and happy would it be for all the *gentlemen of honour*, as you call them, if they would make the laws of God, and the dictates of common sense, a part of their code.

SPEECH OF MR. PITT, IN THE BRITISH PARLIAMENT, ON THE
SUBJECT OF THE SLAVE TRADE.

SIR,

WHILE I regret the ill success which has hitherto attended my efforts on this subject, I am consoled with the thought that the house has now come to a resolution declarative of the infamy of the slave trade.

2. The only question now is, on the continuance of this traffic, a traffic of which the very thought is beyond all human endurance ; a traffic which even its friends think so intolerable that it ought to be crushed. Yet the abolition of it is to be resolved into a question of expediency.

3. Its advocates, in order to continue it, have deserted even the principles of commerce ; so that it seems a traffic in the liberty, the blood, the life of human beings, is not to have the advantage of the common rules of arithmetic, which govern all other commercial dealings.

4. The point now in dispute is the continuance for one year. As to those who are concerned in this trade, a year will not be of any consequence ; but will it be of none to the unhappy slaves ? It is true, that in the course of commercial concerns in general, it is said sometimes to be beneath the magnanimity of a man of honour to insist on a scrupulous exactness, in his own favour, upon a disputed item in accounts.

5. But does it make any part of our magnanimity to be exact in our own favour in the traffic of human blood ? If I could feel that any calculation upon the subject were to be made in this way, the side on which I should determine, would be in favour of the unhappy sufferers ; not of those who oppressed them.

6. But this one year is only to show the planters that Parliament is willing to be liberal to them! Sir, I do not understand complimenting away the lives of so many human beings. I do not comprehend the principle on which a few individuals are to be complimented, and their minds set at rest, at the expense and total sacrifice of the interest, the security, the happiness of a whole quarter of this world, which, from our foul practices, has, for a vast length of time, been a scene of misery and horror.

7. I say, because I feel, that in continuing this trade you are guilty of an offence beyond your power to atone for; and by your indulgence to the planters, thousands of human beings are to be consigned to misery.

8. Every year in which you continue this trade, you add thousands to the catalogue of misery, which, if you could behold in a single instance, you would revolt with horror from the scene; but the size of the misery prevents you from beholding it. Five hundred out of one thousand who are obtained in this traffic perish in this scene of horror; and are brought miserable victims to their graves.

9. The remaining part of this wretched group are tainted both in body and mind, covered with disease and infection, carrying with them the seeds of pestilence and insurrection to your islands.

10. Let me then ask the house, whether they can derive any advantage from these doubtful effects of a calculation on the continuance of the traffic? and whether two years will not be better than three for its continuance?

11. For my part, I feel the infamy of the trade so heavily, the impolicy of it so clearly, that I am ashamed not to have been able to have convinced the house to abandon it altogether at an instant; to pronounce with one voice the immediate and total abolition. There is no excuse for us. It is the very death of justice to utter a syllable in support of it.

12. I know, sir, I state this subject with warmth. I should detest myself for the exercise of moderation. I cannot, without suffering every feeling and every passion that ought to rise in the cause of humanity to sleep within me, speak coolly upon such a subject. And did they feel as I think they ought, I am sure the decision of the house

would be with us for a total and immediate abolition of this abominable traffic.

13. In short, unless I have misunderstood the subject, and unless some reasons should be offered, much superior to any I have yet heard, I shall think it the most singular act that ever was done by a deliberate assembly, to refuse to assent to the proposed amendment. It has been by a resolution declared to be the first object of their desire, the first object of their duty, and the first object of their inclination.

THE SLAVES. AN ELEGY.

IF late I paus'd upon the twilight plain
Of Fontenoy, to weep the *free-born* brave ?
Sure fancy now may cross the western main,
And melt in sadder pity for the *slave*.

2. Lo ! where to yon plantation drooping goes
A sable herd of human kind ; while near
Stalks a pale despot, and around him throws
The scourge that wakes, that punishes the tear.

3. O'er the far beach the mournful murmur strays,
And joins the rude yell of the tumbling tide,
As faint they labour in the solar blaze,
To feed the luxury of British pride !

4. E'en at this moment, on the burning gale,
Floats the weak wailing of the female tongue ;
And can that sex's softness nought avail ?
Must feeble woman shriek amidst the throng ?

5. O cease to think, my soul ! what thousands die
By suicide, and toil's extreme despair ;
Thousands, who never rais'd to Heaven the eye,
Thousands, who fear'd no punishment, but here.

6. Are drops of blood the horrible manure,
That fills with luscious juice the teeming cane ?
And must our fellow creatures thus endure,
For traffic vile, th' indignity of pain ?

7. Yes, their keen sorrows are the sweets we blend
With the green bev'rage of our morning meal,
The while to love meek mercy we pretend,
Or for fictitious ills affect to feel.

8. Yes, 'tis their anguish mantles in the bowl,
Their sighs excite the Briton's drunken joy ;
Those ignorant suff'ers know not of a soul,
That we, *enlighten'd*, may its hopes destroy.

9. And there are men, who, leaning on the *laws*,
What they have purchas'd claim a right to hold.
Curs'd be the tenure, curs'd its cruel cause ;
Freedom's a dearer property than gold !

10. And there are men, with shameless front have said,
" That nature form'd the negroes for disgrace ;
" That on their limbs subjection is display'd ;
" The doom of slav'ry stamp'd upon their face."

11. Send your stern gaze from Lapland to the line,
And ev'ry region's natives fairly scan,
Their forms, their force, their faculties combine,
And own the vast variety of man !

12. Then why suppose *yourselves* the chosen few,
To deal oppression's poison'd arrow round ;
To gall, with iron bond's the weaker crew,
Enforce the labour, and inflict the wound ?

13. 'Tis sordid int'rest guides you. Bent on gain,
In profit only can ye reason find ;
And pleasure too ; but urge no more in vain,
The selfish subject, to the social mind.

14. Ah ! how can he, whose daily lot is grief,
Whose mind is vilify'd beneath the rod,
Suppose his Maker has for him relief ?
Can he believe the tongue that speaks of God ?

15. For when he sees the female of his heart,
And his lov'd daughters, torn by lust away,
His sons, the poor inheritors of smart—
Had he religion, think ye, he could pray ?

16. Alas ! he steals him from the loathsome shed,
What time moist midnight blows her venom'd breath,
And musing, how he long has toil'd and bled,
Drinks the dire balsam of consoling death !

17. Haste, haste, ye winds, on swiftest pinions fly,
Ere from this world of misery he go,
Tell him his wrongs bedew a nation's eye,
Tell him Britannia blushes for his woe !

18. Say, that in future, *negroes shall be blest*,
Rank'd e'en as men, and men's just rights enjoy ;
Be neither sold, nor purchas'd, nor oppress,
No grief shall wither, and no stripes destroy !

19. Say that fair freedom bends her holy flight
To cheer the infant, and console the sire ;
So shall he, wond'ring, prove, at last, delight,
And in a throb of ecstasy expire.

20. Then shall proud Albion's crown, where laurels twine,
Torn from the bosom of the raging sea,
Boast, 'midst the glorious leaves, a gem divine,
The radiant gem of pure humanity !

THE HUMANE INDIAN.

AN Indian, who had not met with his usual success in hunting, wandered down to a plantation among the back settlements in Virginia ; and seeing a planter at his door, asked for a morsel of bread, for he was very hungry. The planter bid him begone, for he would give him none.

2. Will you give me a cup of your beer ? said the Indian. No, you shall have none here, replied the planter. But I am very faint, said the savage. Will you give me only a draught of cold water ? Get you gone, you Indian dog ; you shall have nothing here, said the planter.

3. It happened some months after, that the planter went on a shooting party up into the woods, where, intent upon his game, he missed his company, and lost his way ; and night coming on, he wandered through the forest, till he espied an Indian wigwam.

4. He approached the savage's habitation, and asked him to show him the way to a plantation on that side the country. It is too late for you to go there this evening, sir, said the Indian ; but if you will accept of my homely fare, you are welcome.

5. He then offered him some venison, and such other refreshment as his store afforded, and having laid some bearskins for his bed, he desired that he would repose him-

self for the night, and he would wake him early in the morning, and conduct him on his way.

6. Accordingly in the morning they set off, and the Indian led him out of the forest, and put him into the road which he was to pursue; but just as they were taking leave, he stepped before the planter, and turning round, staring full in his face, asked him whether he recollected his features. The planter was now struck with shame and confusion, when he recognised, in his kind protector, the Indian whom he had so harshly treated.

7. He confessed that he knew him, and was full of excuses for his brutal behaviour; to which the Indian only replied; When you see poor Indians fainting for a cup of cold water, don't say again, "Get you gone you Indian dog." The Indian then wished him well on his journey, and left him. It is not difficult to say which of these two had the best claim to the name of Christian.

THE MAMMOTH.

OF all the quadrupeds which have hitherto been described, the Mammoth is undoubtedly much the largest. This animal is not known to have an existence any where at present. We judge of it only from its bones and skeletons, which are of an unparalleled size, and are found in Siberia, Russia, Germany, and North America.

2. On the Ohio, and in many places farther north, tusks, grinders, and skeletons, which admit of no comparison with any other animal at present known, are found vast numbers; some lying on the surface of the earth, and some a little below it.

3. A Mr. Stanley, taken prisoner by the Indians near the mouth of the Tennessee, relates, that, after being transferred from one tribe to another, he was at length carried over the mountains west of the Missouri to a river which runs westwardly; that these bones abounded there; and that the natives said the animal was still existing in the northern parts of their country.

H h

4. Notwithstanding the great number of bones which have been found, the living animal has never been discovered. There is, however, one instance on record of the preservation of the carcase. In the year 1799, a fisherman observed a strange mass projecting from an ice bank in Siberia, the nature of which he did not understand, and which was so high in the bank as to be beyond his reach.

5. He watched it for several years, and in the spring of the fifth, the enormous carcase became entirely disengaged from the ice, and fell down upon a sand bank forming part of the coast of the Arctic or the Frozen Ocean.

6. In 1806, the whole skeleton remained upon the sand bank, although the carcase had been greatly mutilated by the white bears, dogs, and other animals, which had feasted upon it about two years. The skin was extremely thick and heavy, and so much remained as required the exertions of ten men to carry it away.

7. As the natives in the vicinity have no traditional history of this enormous animal, the conclusion is, that it was imbedded in the ice many years ago, and from its perfect preservation, this probably took place at the very moment of its death.

8. A delegation of warriors from the Delaware tribe having visited the governor of Virginia, during the late revolution, on matters of business; after these had been discussed and settled in council, the governor asked them some questions relative to their country, and, among others, what they knew or had heard of the animal whose bones were found at the Salt licks on the Ohio.

9. The chief speaker immediately put himself into an attitude of oratory, and with a pomp suited to what he conceived the elevation of his subject, informed him, that it was a tradition handed down from their fathers, "That in ancient times, a herd of these tremendous animals came to the Big-bone-licks, and began an universal destruction of the bears, deer, elks, buffaloes, and other animals, which had been created for the use of the Indians."

10. That the Great Man above, looking down and seeing this, was so enraged, that he seized his lightning, descended to the earth, seated himself on a neighbouring mountain, on a rock, on which his seat and the print of his

feet are still to be seen, and hurled his bolts among them, till the whole were slaughtered, except the big bull, who, presenting his forehead to the shafts, shook them off as they fell; but missing one at length, it wounded him in the side; whereupon, springing round, he bounded over the Wabash, the Illinois, and finally over the great lakes, where he is living at this day."

FASHIONABLE EDUCATION MISAPPLIED.

DAME GREENFIELD made her appearance about half a century ago; her parents were honest, plain, homely people, and the occupation of a farmer had not been changed in their family for several generations. She was particularly thrifty, and retired in her habits, for which reason she was not married until nearly thirty-five, and her sole offspring was a daughter.

2. Matters throve so well with the industrious couple, that Miss was looked up to as a sort of *Leiress*, and the most valuable property in their whole stock and crop. Mrs. Greenfield's name was Margery, and her honest husband called her Madge; but this was thought too vulgar for the *pearl* of the family, and she was accordingly called Margaret, which swelled itself in time into Margarita.

3. Worthy Mrs. Greenfield could milk, make butter, and puddings, spin and cook, but all these occupations were beneath Miss Greenfield. They were calculated to spoil her white hands, and *Pa*, as Miss called him, was determined to make a lady of her.

4. Now *Ma* had no accomplishments; her writing was cramped, and not very legible; she read with an up country tone, and generally sung through her nose. A travelling actress, however, taught Miss to play on the piano forte, to dance reels and cotillions, and speak barbarous French. Besides this she embroidered on satin, and wrote an affected taper hand.

5. About this time *Ma* quitted the stage of life, but Miss Margaret did not mourn for her very violently. Some

natural tears, to be sure, she shed, but the world was before her, and she did not permit her affliction to unfit for entering upon it.

6. Very unluckily the flour trade flourished to an unusual extent about this time, and the farmer's pride rose with the price of grain; so that Miss Margaret's earnest request was granted, and she was sent to a most extravagant boarding school in the city, where the daughters of the rich citizens were sent.

7. Her companions looked down upon her at first, she soon excelled in accomplishments, and played the part of fashion so naturally, that she soon ingrafted herself upon the females in high life, and used to lend her pocket money and dress at such an extravagant rate, that the farm stacks would often shrink into a bonnet, or a shawl.

8. The period of her education being concluded, she returned in sullen misery to the farm, and turned up her nose at every object she saw, from the barn door chicken to the family cat, and from Doll the dairy maid up to the wealthy parson of the parish.

9. Of *Pa* she got desperately ashamed, and cousin Nathan was directed, with the most ineffable contempt, not to presume to call her Peggy again as long as he lived. He was ordered out of the parlour to smoke his pipe, and fed every day to dress for dinner, for Miss Margarita's superiority was so evident, that she became absolute mistress over the whole establishment.

10. The old family side-board was sold for a trifle, three hundred dollars given for a piano forte. Reels and country dances were exploded for waltzes, and barbarous French was deserted for softer Italian. Even painting and satin was superceded by the more sentimental employment of writing poetry.

11. Margarita next sold four cows and a yoke of oxen to purchase a pair of blood horses, and had a desperate quarrel with *Pa*, because he would not give Joe, the stable boy, a crimson livery to ride after her. Tea was served to her in bed, and she excused herself from going to church because *Pa's* pew was less conspicuous than one or others.

12. Whilst at the boarding school, she had not been without admirers. A gentleman in a curricie had dropt a billet at her feet, and she had received a proposal to elope with a young rake ; but her heart leaned towards an officer in the army, who had challenged the youthful prodigal on her account. With this undefined sentiment, she came down to the country, and had the advantage of being in love, which, with a melancholy cast of countenance, added greatly to the rest of her irresistibly.

13. She now, therefore, *vegetated*, as she called it, at *Pa's*, for six months, with the sole consolation of giving her sighs to the gale, reading novels all night, lying in bed all day, composing a sonnet to a butterfly, and occasionally corresponding with some of her *devoted* friends in the city.

14. In the course of the summer, she had sufficient influence over *Pa's* mind to induce him to leave his business, and take her to the Springs, where she had the mingled delight of seeing herself admired, and *poor Pa* heartily laughed at. She now adopted the more romantic name of Margarita Rossetta Greville, the first and last being thus metamorphosed, and the middle name adopted from a novel.

15. About this time *Pa's* affairs were getting into disorder, and since his wife's death, he had taken to drinking and intrusted every thing to his servants. Finally he had the misfortune to be thrown from his horse in a state of intoxication, and died soon after the accident.

16. On investigation, his effects were found insufficient to cover his debts, when honest Nathan offered to pay them, and marry cousin Peg into the bargain, which proposal was rejected with scorn. While visiting her city *friends*, whose affection was wonderfully cool, and fell far below the degree of warmth she had been led to expect from their letters, she incurred expenses which she was unable to pay or to prevent.

17. At last, after shifting from one lodging to another, as her landlady became clamorous for pay ; her credit gone, and too proud to return to her native town, or ask relief of her formerly despised cousin, she welcomed the poor-house as a retreat from what she considered an ungrateful world, and soon became the maniac, whose shrieks attracted my attention, and led me to inquire into her history.

18. Parents, whose overweening fondness leads you to adopt the course of education which we have just sketched, learn from the fate of Margaret Greenfield, that *home* is the proper nursery of virtue and affection, and a *useful* education, adapted to their condition in life, is the only one which can promote the mutual happiness of yourselves and children.

SINGULAR ADVENTURE OF GENERAL PUTNAM.

WHEN General Putnam first moved to Pomfret, in Connecticut, in the year 1739, the country was new, and much infested with wolves. Great havoc was made among the sheep by a she wolf, which, with her annual whelps, had for several years continued in that vicinity. The young ones were commonly destroyed by the vigilance of the hunters ; but the old one was too sagacious to be ensnared by them.

2. This wolf, at length, became such an intolerable nuisance, that Mr. Putnam entered into a combination with five of his neighbours to hunt alternately until they could destroy her. Two, by rotation, were to be constantly in pursuit. It was known, that, having lost the toes from one foot, by a steel-trap, she made one track shorter than the other.

3. By this vestige, the pursuers recognised, in a light snow, the route of this pernicious animal. Having followed her to Connecticut river, and found she had turned back in a direct course towards Pomfret, they immediately returned, and by ten o'clock the next morning the bloodhounds had driven her into a den, about three miles distant from the house of Mr. Putnam.

4. The people soon collected with dogs, guns, straw, fire and sulphur, to attack the common enemy. With this apparatus, several unsuccessful efforts were made to force her from the den. The hounds came back badly wounded, and refused to return. The smoke of blazing straw had no effect. Nor did the fumes of burnt brimstone, with which the cavern was filled, compel her to quit the retirement.

fearied with such fruitless attempts (which had t the time to ten o'clock at night) Mr. Putman tried ore to make his dog enter, but in vain; he proposed negro man to go down into the cavern and shoot the The negro declined the hazardous service.

hen it was that their master, angry at the disappoint- and declaring that he was ashamed of having a cow- nis family, resolved himself to destroy the ferocious est she should escape through some unknown fissure rock.

is neighbours strongly remonstrated against the pe- enterprize; but he, knowing that wild animals were ated by fire, and having provided several strips of ark, the only combustible material which he could which would afford light in this deep and darksome repared for his descent.

aving, accordingly, divested himself of his coat and at, and having a long rope fastened round his legs, h he might be pulled back, at a concerted signal, he l, head foremost, with a blazing torch in his hand.

aving groped his passage, till he came to the horizon- of the den, the most terrifying darkness appeared in f the dim circle of light afforded by his torch. It ent as the house of death. None but monsters of the had ever before explored this solitary mansion of

He cautiously proceeded onward, came to an as- which he slowly mounted on his hands and knees, un- iscovered the glaring eye-balls of the wolf, who was at the extremity of the cavern. Startled at the sight she gnashed her teeth and gave a sullen growl.

As soon as he had made the necessary discovery, he the rope as a signal for pulling him out. The peo- the mouth of the den, who had listened with painful , hearing the growling of the wolf, and supposing riend to be in the most imminent danger, drew him ith such celerity, that he was stripped of his clothes, erely bruised.

After he had adjusted his clothes, and loaded his h nine buck shot, holding a torch in one hand and

the musket in the other, he descended a second time. When he drew nearer than before, the wolf assuming a still more fierce and terrible appearance, howling, rolling her eyes, snapping her teeth, and dropping her head between her legs, was evidently in the attitude and on the point of springing at him.

13. At this critical instant, he levelled and fired at her head. Stunned with the shock, and suffocated with the smoke, he immediately found himself drawn out of the cave. But having refreshed himself and permitted the smoke to dissipate, he went down the third time.

14. Once more he came within sight of the wolf, who appearing very passive, he applied the torch to her nose; and perceiving her dead, he took hold of her ears, and then kicking the rope (still tied round his legs) the people above, with no small exultation, dragged them both out together.

EXTRACT FROM DR. JOSEPH WARREN'S ORATION, DELIVERED
AT BOSTON, MARCH 5, 1772.

THE voice of your father's blood cries to you from the ground, "My sons, scorn to be SLAVES!" In vain we met the frowns of tyrants; in vain we crossed the boisterous ocean, found a new world, and prepared it for the happy residence of liberty; in vain we toiled; in vain we fought; we bled in vain, if you our offspring want valour to repel the assaults of her invaders!

2. Stain not the glory of your worthy ancestors; but like them resolve never to part with your birthright. Be wise in your deliberations, and determined in your exertions for the preservation of your liberty.

3. Follow not the dictates of passion; but enlist yourselves under the sacred banner of reason; use every method in your power to secure your rights; at least prevent the curses of posterity from being heaped upon your memories.

4. If you, with united zeal and fortitude, oppose the torrent of oppression; if you feed the true fire of patriot-

are burning in your breasts ; if you, from your souls, despise the most gaudy dress which slavery can wear ; if you really prefer the lonely cottage, whilst blest with liberty, to gilded palaces, surrounded with the ensigns of slavery, you may have the fullest assurance that tyranny, with her whole accursed train, will hide her hideous head in confusion, shame and despair.

5. If you perform your part, you must have the strongest confidence, that the same Almighty Being, who protected your pious and venerable forefathers, who enabled them to turn a barren wilderness into a fruitful field, who so often made bare his arm for their salvation, will still be mindful of their offspring.

6. May this ALMIGHTY BEING graciously preside in all our councils. May he direct us to such measures as he himself shall approve, and be pleased to bless. May we be ever favoured of God. May our land be a land of liberty, the seat of virtue, the asylum of the oppressed, "a name and a praise in the whole earth," until the last shock of time shall bury the empires of the world in undistinguished ruin.

SELF-INTEREST.

IALOGUE BETWEEN TWO NEIGHBOURS.

Derby. GOOD morning, neighbour Scrapewell. I have half a dozen miles to ride to-day, and should be extremely obliged if you would lend me your grey mare.

Scrapewell. I should be happy, friend Derby, to oblige you ; but am under a necessity of going immediately to the mill with three bags of corn. My wife wants the meal this very morning.

Der. Then she must want it still. for I can assure you the mill does not go to day. I heard the miller tell Will Davis that the water was too low.

Scrape. You don't say so ? That is quite unlucky ; for in that case, I shall be obliged to gallop off to town for the meal. My wife would comb my head for me, if I should neglect it.

Der. I can save you this journey. I have plenty of meal at home, and will lend your wife as much as she wants.

Scrape. Ah! neighbour Derby, I am sure your meal will never suit my wife. You can't conceive how whimsical she is.

Der. If she were ten times more whimsical than she is, I am certain she would like it; for you sold it me yourself, and you assured me it was the best you ever had.

Scrape. Yes, yes, that's true, indeed; I always have the best of every thing. You know, neighbour Derby, that no one is more ready to oblige than I am; but I must tell you the mare this morning refused to eat hay; and truly I am afraid she will not carry you.

Der. Oh, never fear! I will feed her well with oats on the road.

Scrape. Oats! neighbour; oats are very dear.

Der. They are so indeed; but no matter for that. When I have a good job in view, I never stand for trifles.

Scrape. It is very slippery; and I am really afraid she will fall and break your neck.

Der. Give yourself no uneasiness about that. The mare is certainly sure footed; and, besides, you were just now talking yourself of galloping her to town.

Scrape. Well then, to tell you the plain truth, though I wish to oblige you with all my heart, my saddle is torn quite in pieces, and I have just sent my bridle to be mended.

Der. Luckily, I have both a bridle and a saddle hanging up at home.

Scrape. Ah! that may be; but I am sure your saddle will never fit my mare.

Der. Why then I'll borrow neighbour Clodpole's.

Scrape. Clodpole's! his will no more fit than yours does.

Der. At the worst, then, I will go to my good friend, Squire Jones. He has half a score of them; and I am sure he will lend me one that will fit her.

Scrape. You know, friend Derby, that no one is more willing to oblige his neighbour than I am. I do assure you the beast should be at your service with all my heart; but she has not been curried, I believe, for three weeks

past. Her foretop and mane want combing and cutting very much. If any one should see her in her present plight, it would ruin the sale of her.

Der. O! a horse is soon curried, and my son Sam shall dispatch her at once.

Scrape. Yes, very likely; but I this moment recollect the creature has no shoes on.

Der. Well, is there not a blacksmith hard by?

Scrape. What, that tinker of a Dobson! I would not trust such a bungler to shoe a goat. No, no; none but uncle Tom Thumper is capable of shoeing my mare.

Der. As good luck will have it, then, I shall pass right by his door.

Scrape. [*Calling to his son.*] Timothy, Timothy. Here's neighbour Derby, who wants the loan of the grey mare to ride to town to-day. You know the skin was rubbed off her back last week a hand's breadth or more. [*He gives Tim a wink.*] However, I believe she's well enough by this time. You know, Tim, how ready I am to oblige my neighbours. And, indeed, we ought to do all the good we can in this world. We must certainly let neighbour Derby have her, if she will possibly answer his purpose. Yes, yes; I see plainly by Tim's countenance, neighbour Derby, that he's disposed to oblige you. I would not have refused you the mare for the worth of her. If I had, I should have expected you would have refused me in your turn. None of my neighbours can accuse me of being backward in doing them a kindness. Come, Timothy, what do you say?

Tim. What do I say, father! Why, I say, Sir, that I am no less ready than you are to do a neighbourly kindness. But the mare is by no means capable of performing the journey. About a hand's breadth did you say, Sir! Why the skin is torn from the poor creature's back, of the bigness of your great brimm'd hat. And, besides, I have promised her, as soon as she is able to travel, to Ned Saunders, to carry a load of apples to the market.

Scrape. Do you hear that, neighbour? I am very sorry matters turn out thus. I would not have disobligeed you for the price of two such mares. Believe me, neighbour Derby, I am really sorry for your sake, that matters turn out thus.

Der. And I as much for yours, neighbour Scrapewe! fer to tell you the truth, I received a letter this mornin' from Mr. Griffin, who tells me if I will be in town this morn' he will give me the refusal of all that lot of timber, whi he is about cutting down upon the back of Cobble hill; a I intended you should have shared half of it, which wou not have been less than fifty dollars in your pocket. But

Scrape. Fifty dollars, did you say?

Der. Ay, truly did I; but as your mare is out of orde PH go and see if I can get old Roan the blacksmith's hor

Scrape. Old Roan! My mare is at your service, neig bour. Here, Tim, tell Ned Saunders he can't have t mare. Neighbour Derby wants her; and I won't rest so good a friend any thing he asks for.

Der. But what are you to do for meal?

Scrape. My wife can do without it this fortnight, if y want the mare so long.

Der. But then your saddle is all in pieces.

Scrape. I meant the old one. I have bought a new o since, and you shall have the first use of it.

Der. And you would have me call at Thumper's and g her shod?

Scrape. No, no; I had forgotten to tell you, that I neighbour Dobson shoe her last week by way of trial; a to do him justice, I mast own he shoes extremely well.

Der. But if the poor creature has lost so much skin fr off her back—

Scrape. Poh, poh! That is just one of our Tim's lay stories. I do assure you, it was not at first bigger than t thumb nail; and I am certain it has not grown any sim

Der. At least, however, let her have something she a eat, since she refuses hay.

Scrape. She did, indeed, refuse hay this morning; t the only reason wae that she was cram'd full of oats. Y have nothing to fear, neighbour; the mare is in perfect tri and she will skim you over the ground like a bird. I w you a good journey and a profitable job.

Philip W. Thompson

ON PROFANE SWEARING.

FEW evil habits are of more pernicious consequence, or overcome with more difficulty, than that very odious one of profane cursing and swearing. It cannot be expected that the force of moral principles should be very strong upon any one who is accustomed, upon every trivial occasion, and frequently without any occasion at all, to slight the precepts and the character of the Supreme Being.

2. When we have lost any degree of respect for the Author of our existence, and the concerns of futurity, and can bring the most awful appellations into our slightest conversation, merely by way of embellishing our foolish and perhaps fallacious narratives, or to give a greater force to our little resentments, conscience will soon lose its influence upon our minds.

3. Nothing but the fear of disgrace, or a dread of human laws, will restrain any person addicted to common swearing, from the most detestable perjury. For if a man can be brought to trifle with the most sacred things in his common discourse, he cannot surely consider them of more consequence when his interest leads him to swear falsely for his own defence or emolument.

4. It is really astonishing how imperceptibly this vice creeps upon a person, and how rootedly he afterwards adheres to it. People generally begin with using only slight exclamations, and which seem hardly to carry the appearance of any thing criminal; and so proceed on to others, till the most shocking oaths become familiar.

5. And when once the habit is confirmed, it is rarely ever eradicated. The swearer loses the ideas which are attached to the words he makes use of, and therefore execrates his friend, when he means to bless him; and calls God to witness his intention of doing things, which he knows he has no thoughts of performing in reality.

6. A young gentleman with whom I am intimately acquainted, and who possesses many excellent qualifications, but unhappily in a declining state of health, and evidently tending rapidly to the chambers of death, has been from his

childhood so addicted to the practice of swearing in his common conversation, that even now I am frequently shocked by his profaning the name of that sacred Being, before whom he, most probably, will soon be obliged to appear.

7. It must surely be exceedingly painful to a sensible heart, feeling for the best interests of a valuable friend, and otherwise excellent acquaintance, to observe the person he so highly regards confirmed in such a shocking habit, even while standing in the most awful situation in which it is possible for a human creature to be placed.

8. Almost every other vice affords its votaries some pretences of excuse, from its being productive of present pleasure, or affording a prospect of future advantage ; but the profane swearer cannot even say that he feels any satisfaction, or that he hopes to meet with any benefit, from this foolish habit.

9. But let not the force of habit be urged as an excuse for its continuance. As well might the highwayman, who is unacquainted with any honest employment, expect on that account to be allowed to plunder every passenger he meets with impunity. The following anecdote will prove that this habit is not so inveterate that it cannot instantly be checked.

10. In the presence of men who are his superiors, the swearer is never profane. Why did you cut short your oath ? said a gentleman to a man who was notoriously profane. I was afraid the king, who was present, would hear me, said the swearer. Why then, said the gentleman, do you not fear to be heard by the King of kings, who is always present ?

THE TRIUMPH OF VIRTUE.

A MERCHANT of Provence, in France, of a most amiable character, but of narrow circumstances, met with some considerable losses in trade, and became a bankrupt. Being reduced to penury and want, he went to Paris to seek some assistance.

2. He waited on all his old customers in trade, represented to them his misfortunes, which he had taken every method to avoid, and begged them to enable him to pursue his business, assuring those to whom he was indebted, that his only wish was to be in a condition to pay them, and that he should die contentedly, could he but accomplish that wish.

3. Every one he had applied to felt for his misfortunes, and promised to assist him, excepting one, to whom he owed a thousand crowns, and who, instead of pitying his misfortunes, threw him into prison.

4. The unfortunate merchant's son, who was about twenty two years of age, being informed of the sorrowful situation of his father, hastened to Paris, threw himself at the feet of the unfeeling creditor, and, drowped in tears, besought him, in the most affecting expressions, to condescend to restore him his father, protesting to him, that if he would not throw obstacles in the way to his father's re-establishing his affairs, of the possibility of which they had great reason to hope, he should be the first man paid.

5. He implored him to have pity on his youth, and to have some feelings for the misfortunes of an aged mother, encumbered with eight children, reduced to want, and nearly on the point of perishing. Lastly, that if these considerations were not capable of moving him to pity, he entreated him, at least, to permit him to be confined in prison, instead of his father, in order that he might be restored to his family.

6. The youth uttered these expressions in so affecting a manner, that the creditor, struck with so much virtue and generosity, at once softened into tears, and raising the youth from his humble posture, Ah! my son, said he, your father shall be released. So much love and respect as you have shown for him, makes me ashamed of myself. I have carried this matter too far; but I will endeavour forever to efface the remembrance of it from your mind.

7. I have an only daughter, who is worthy of you; she would do as much for me, as you have done for your father. I will give her to you, and with her, all my fortune. Accept the offer I make you, and let us hasten to your father, to release him, and ask his consent.

FEMALE INDUSTRY.

WHAT a happy simplicity prevailed in ancient times, when it was the custom for ladies, though of the greatest distinction, to employ themselves in useful, and sometimes laborious works! Every one knows what is told us in scripture to this purpose concerning Rebecca, Rachel, and several others.

2. We read in Homer of princesses drawing themselves water from springs, and washing with their own hands the finest of the linen of their respective families. The sisters of Alexander the Great, who were the daughters of a powerful prince, employed themselves in making clothes for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants.

3. Augustus, who was sovereign of the world, wore for several years together, no other clothes but what his wife and sister made him. It was a custom in the northern parts of the world, not many years ago, for the princesses, who then sat upon the throne, to prepare several of the dishes at every meal.

4. In a word, needle work, the care of domestic affairs, and a serious and retired life, is the proper function of women, and for this they were designed by Providence. The depravity of the age has indeed affixed to these customs, which are very near as old as the creation, an idea of meanness and contempt; but then, what has it substituted in the room of them? A soft indolence, a stupid idleness, frivolous conversation, vain amusements, and a strong passion for public shows.

5. Let us compare these two characters, and pronounce which of them may justly boast its being founded on good sense, solid judgment, and a taste for truth and nature.

6. It must, nevertheless, be confessed, in honor of the fair sex, and of the American ladies in particular, that many among them, and those of the highest stations in life, have made it not only a duty, but a pleasure, to employ themselves in needle work, not of a trifling, but of the most serviceable kind; and to make part of their furniture with

their own hands. I might also add, that great numbers of them adorn their minds with agreeable, and at the same time, serious and useful studies.

THE LAP-DOG.

A DIALOGUE BETWEEN TWO YOUNG LADIES.

Eliza. MISS Nancy, what child was that your aunt had in her arms this morning, as she was walking in the mall.

Nancy. A child! Miss Eliza; a child! You don't think my aunt would be seen walking in public with a child in her arms!

Eli. Pray, Miss, where would be the harm? I know she has a beautiful pair of twins; and I thought it might be one of them, as it was partly covered with her cloak.

Nan. No, indeed—it was her lap dog.

Eli. Upon my word, Nancy, you have mended the matter mightily! Your aunt is ashamed to be seen walking with a child in her arms; but is not ashamed to be seen carrying a paltry puppy through the streets! Pray how much more valuable is a puppy than a child?

Nan. Why, as to the real value, Eliza, I don't know but a child should be prized the highest. Though my aunt says she had rather part with both her twins than lose her dear little Trip. But, you know, she would be taken for one of the lower sort of women, if she were to lug a child about with her; whereas nothing makes her appear more like a lady, than to be seen gallanting her little dog. And Trip is none of your common curs, I assure you. His mother was imported from Europe; and it is said she once belonged to a lady of nobility. You can't think what a sweet little creature he is. My aunt nursed him wholly herself ever since he was a week old.

Eli. And who nursed the twins?

Nan. They were put into the country with a very good woman. They have never been at home but once since they were born. But their mamma visits them as often at least, as once a month.

El. Would she be willing to be so long absent from dear little Trip, as you call him?

Nan. O no, indeed! She would run crazy, if she lost him but for one day. And no wonder; for he is most engaging little animal you ever saw. You were diverted to see him drink tea out of the ladies' cup; he kisses his mistress delightfully! My aunt says she cannot sleep a night without him for his weight in gold.

El. It is very noble in your aunt to pay such a price to an object of so much consequence. He is certainly valuable than half a dozen children. Does your aunt expect to learn him to talk?

Nan. Talk! why he talks already. She says she perfectly understands his language. When he is hungry he can ask for sweetmeats. When he is dry, he can drink. When he is tired of running on foot, he can ride; and my aunt is never more happy than when he is in her arms!

El. And yet she would not be seen with one of her children in her arms!

Nan. Why that would be very vulgar, and all acquaintance would laugh at her. Children, you know always crying; and no ladies of fashion will ever take them into their company.

El. If children are always crying, little dogs are always barking, and which is the most disagreeable noise?

Nan. Oh! the barking of Trip is music to all who hear him! Mr. Fribble, who often visits my aunt, says he can raise and fall the eight notes to perfection; and he compares the sound of his voice to that of the harpsichord. It was brought his mother from London; and he says he was not a greater favorite among all the dogs in possession of the fine ladies of court. And more than all that, Trip greatly resembles a spaniel which belongs to the royal family. Mr. Fribble and my aunt almost quarrelled last night, to see which should have the honour of giving the dear little favourite to the play.

El. After hearing so many rare qualifications of little quadruped, I do not wonder at your aunt's choice of companion! I am not surprised she should set her af-

upon a creature so deserving of all her care. It is to be wished her children might never come into competition with this object of her affections. I hope she will continue to maintain the dignity of her sex ; and never disgrace the fashionable circle to which she belongs, by neglecting her lap-dog for the more *vulgar* employment of attending to her own offspring.

EXTRACT FROM THE ORATION OF THOMAS DAWES, ESQ. DELIVERED AT BOSTON, JULY 4, 1787.

THAT education is one of the deepest principles of independence, need not be laboured in this assembly. In arbitrary governments, where the people neither make the law nor choose those who legislate, the more ignorance the more peace.

2. But in a government where the people fill all the branches of the sovereignty, *intelligence* is the life of liberty. An American would resent his being denied the use of his musket ; but he would deprive himself of a stronger safeguard, if he should want that *learning* which is necessary to a knowledge of his constitution.

3. It is easy to see that our agrarian law and the law of education were calculated to make republicans ; to make *men*. Servitude could never long consist with the habits of such citizens. Enlightened minds and virtuous manners lead to the gates of glory. The sentiment of independence must have been *connatural* in the bosoms of Americans ; and sooner or later must have blazed out into public action.

4. Independence fits the soul of her residence for every noble enterprize of humanity and greatness. Her radiant smile lights up celestial ardour in poets and orators, who sound her praises through all ages ; in legislators and philosophers, who fabricate wise and happy governments as dedications to her fame ; in patriots and heroes, who shed their lives in sacrifice to her divinity.

5. At this idea, do not our minds swell with the memory of those whose godlike virtues have founded her most

magnificent temple in America? It is easy for us to maintain her doctrine, at this late day, when there is but one party on the subject, an immense people. But what tribute shall we bestow, what sacred psalm shall we raise over the tombs of those who dared, in the face of unrivalled power, and within the reach of majesty, to blow the blast of freedom throughout a subject continent?

6. Nor did those brave countrymen of ours only express the emotions of glory; the nature of their principles inspired them with the power of *practice*; and they offered their bosoms to the shafts of battle. Bunker's awful mound is the capacious urn of their ashes; but the flaming bounds of the universe could not limit the flight of their minds.

7. They fled to the union of kindred souls; and those who fell at the straits of Thermopylæ, and those who bled on the heights of Charlestown, now reap congenial joys in the fields of the blessed.

GENERAL WASHINGTON'S RESIGNATION.

MR. PRESIDENT,

THE great events on which my resignation depended, having at length taken place, I have now the honour of offering my sincere congratulations to Congress, and of presenting myself before them, to surrender into their hands, the trust committed to me, and to claim the indulgence of retiring from the service of my country.

2. Happy in the confirmation of our independence and sovereignty, and pleased with the opportunity afforded the United States of becoming a respectable nation, I resign, with satisfaction, the appointment I accepted with diffidence; a diffidence in my abilities to accomplish so arduous a task, which, however, was superceded by a confidence in the rectitude of our cause, the support of the supreme power of the Union, and the patronage of Heaven.

3. The successful termination of the war has verified the most sanguine expectations; and my gratitude for the interposition of Providence, and the assistance I have re-

ceived from my countrymen, increases with every review of the momentous contest.

4. While I repeat my obligations to the army in general, I should do injustice to my own feelings not to acknowledge, in this place, the peculiar services and distinguished merits of the gentlemen who have been attached to my person during the war.

5. It was impossible the choice of confidential officers to compose my family should have been more fortunate.— Permit me, Sir, to recommend in particular those who have continued in the service to the present moment, as worthy of the favourable notice and patronage of Congress.

6. I consider it as an indispensable duty to close this last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them, to his holy keeping.

7. Having now finished the work assigned me, I retire from the great theatre of action ; and, bidding an affectionate farewell to this august body, under whose orders I have so long acted, I here offer my commission, and take my leave of all the employments of public life.

G. WASHINGTON.

Dec. 23, 1783.

SPEECH OF A SCYTHIAN AMBASSADOR TO ALEXANDER.

WHEN the Scythian ambassadors waited on Alexander the Great, they gazed on him a long time without speaking a word, being very probably surprised, as they formed a judgment of men from their air and stature, to find that his did not answer the high idea they entertained of him from his fame.

2. At last the oldest of the ambassadors addressed him thus. " Had the gods given thee a body proportionable to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst touch the east, and with the other the west ; and not satisfied with this.

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thou wouldst follow the sun, and know where he hides himself.

3. But what have we to do with thee? We never set foot in thy country. May not these who inhabit woods be allowed to live, without knowing who thou art, and whence thou comest? We will neither command over, nor submit to any man.

4. And that thou mayest be sensible what kind of people the Scythians are, know that we received from Heaven, as a rich present, a yoke of oxen, a ploughshare, a dart, a javelin, and a cup. These we make use of, both with our friends, and against our enemies.

5. To our friends we give corn, which we procure by the labour of our oxen; with them we offer wine to the gods in our cup; and with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins.

6. But thou, who boastest thy coming to extirpate robbers, art thyself the greatest robber upon earth. Thou hast plundered all nations thou overcamest; thou hast possessed thyself of Lybia, invaded Syria, Persia, and Bactriana; thou art forming a design to march as far as India, and now thou comest hither to seize upon our herds of cattle.

7. The great possessions thou hast, only make thee covet the more eagerly what thou hast not. If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions.

8. If thou art a mere man, reflect always on what thou art. They whom thou shalt not molest will be thy true friends; the strongest friendships being contracted between equals; and they are esteemed equals who have not tried their strength against each other. But do not suppose that those whom thou conquerest can love thee.

THE REVENGE OF A GREAT SOUL.

DEMETRIUS Poliorcetes, who had done singular services for the people of the city of Athens, on setting out for a war in which he was engaged, left his wife and children

to their protection. He lost the battle, and was obliged to seek security for his person in flight.

2. He doubted not, at first, but that he should find a safe asylum among his good friends the Athenians; but those ungrateful people refused to receive him, and even sent back to him his wife and children, under pretence, that they probably might not be safe in Athens, where the enemy might come and take them.

3. This conduct pierced the heart of Demetrius; for nothing is so affecting to an honest mind, as the ingratitude of those we love, and to whom we have done singular services. Some time afterwards, this prince recovered his affairs, and came with a large army to lay siege to Athens.

4. The Athenians, persuaded that they had no pardon to expect from Demetrius, determined to die sword in hand, and passed a decree which condemned to death those who should first propose to surrender to that prince; but they did not recollect that there was but little corn in the city, and that they would in a short time be in want of bread.

5. Want soon made them sensible of their error; and, after having suffered hunger for a long time, the most reasonable among them said, "It would be better that Demetrius should kill us at once, than for us to die by the lingering death of famine. Perhaps he will have pity on our wives and children." They then opened to him the gates of the city.

6. Demetrius having taken possession of the city, ordered, that all the married men should assemble in a spacious place appointed for the purpose, and that the soldiery, sword in hand, should surround them. Cries and lamentations were then heard from every quarter of the city; women embracing their husbands, children their parents, and all taking an eternal farewell of each other.

7. When the married men were all thus collected, Demetrius, for whom an elevated situation was provided, reproached them for their ingratitude in the most feeling manner, insomuch, that he himself could not help shedding tears. Demetrius for some time remained silent, while the Athenians expected, that the next words he uttered would be to order his soldiers to massacre them all.

8. It is hardly possible to say what must have been their surprise when they heard that good prince say, "I wish to convince you how ungenerously you have treated me ; for it was not to an enemy you have refused assistance, but to a prince who loved you, who still loves you, and who wishes to revenge himself only by granting your pardon, and by being still your friend. Return to your own homes : while you have been here, my soldiers have been filling your houses with provisions."

CUDJOE, THE FAITHFUL AFRICAN.

A NEW-ENGLAND sloop trading on the coast of Guinea, in 1752, left a second mate, William Murray, sick on shore, and sailed without him. Murray was at the house of a black man named Cudjoe, with whom he had contracted an acquaintance during their trade.

2 He recovered ; and the sloop being gone, he continued with his black friend till some other opportunity should offer of his getting home. In the mean time a Dutch ship came into the road, and some of the blacks coming on board of her, were treacherously seized and carried off as their slaves.

3. The relations and friends, transported with sudden rage, ran to the house of Cudjoe, to take revenge by killing Murray. Cudjoe stopped them at the door, and demanded what they wanted. The white men, said they, have carried away our brothers and sons, and we will kill all white men. Give us the white man you have in your house, for we will kill him.

4. Nay, said Cudjoe, the white men who carried away your relations are bad men ; kill them when you can take them ; but this white man is a good man, and you must not kill him. But he is a white man, they cried ; and the white men are all bad men ; we must kill them all. Nay, says he, you must not kill a man who has done no harm, only for being white.

5. This man is my friend, my house is his post, I am his soldier, and must fight for him ; you must kill me before

you can kill him. What good man will ever come again under my roof, if I let my floor be stained with a good man's blood?

6. The negroes seeing his resolution, and being convinced by his discourse that they were wrong, went away ashamed. In a few days Murray ventured abroad again with his friend Cudjoe, when several of them took him by the hand, and told him they were glad they had not killed him; for as he was a good meaning, innocent man, their god would have been very angry, and would have spoiled their fishing.

THE INDIAN CHIEF.

The following poem is founded on a traditional story which is common on the borders of the great falls of Niagara, although differing in some unimportant particulars.

- THE rain fell in torrents, the thunder roll'd deep,
 And silenc'd the cataract's roar;
 But neither the night, nor the tempest could keep
 The warrior chieftain on shore.
2. The war shout was sounded, the stream must be cross'd;
 Why lingers the leader afar!
 'Twere better his life than his glory be lost;
 He never came late to the war.
3. He seiz'd a canoe as he sprang from the rock,
 But fast as the shore fled his reach,
 The mountain wave seem'd all his efforts to mock.
 And dash'd the canoe on the beach.
4. Great Spirit, he cried, shall the battle be given,
 And all but their leader be there?
 May this struggle land me with them or in heaven?
 And he push'd with the strength of despair.
5. He has quitted the shore, he has gained the deep.
 His guide is the lightning alone;
 But he felt not with fast, irresistible sweep,
 The rapids were bearing him down.
6. But the cataract's roar with the thunder now vied;
 O what is the meaning of this!

- He spoke, and just turn'd to the cataract's side,
 As the lightning flash'd down the abyss.
7. All the might of his arm to one effort was given,
 At self preservation's command ;
 But the treacherous ear with the effort was riven,
 And the fragment remained in his hand.
8. Be it so, cry'd the warrior, taking his seat,
 And folding his bow to his breast ;
 Let the cataract shroud my pale corpse with its sheet,
 And its roar lull my spirit to rest.
9. The prospect of death with the brave I have borne,
 I shrink not to bear it alone ;
 I have often fac'd death when the hope was forlorn,
 But I shrink not to face him with none.
10. The thunder was hush'd, and the battle field stain'd,
 When the sun met the war wearied eye,
 But no trace of the boat, or the chieftain remain'd,
 Though his bow was still seen in the sky.

DIALOGUE ON DRESS AND ASSURANCE.

George. HOW are you Dick ? why what's the matter boy ? whose sins are you lamenting now ?

Richard. Yours, George. I cannot but tremble for you when I consider what must be the inevitable consequence of your present line of conduct.

G. Psha, Dick ! now don't, my good fellow, distress yourself on my account, for I am determined to enjoy life, and I should be sorry to have my enjoyment the source of pain to an old friend.

R. What do you mean by enjoyment ?

G. Enjoyment ! Why plenty of all the good things of this world, and a comfortable sit down now and then with one's friends.

R. But do you not recollect that your resources are by no means equal to your dress and other extraordinary expenses ?

G. We fools look to our dress for resources, and not to our resources for dress, as you do.

R. Can you do this honestly ?

G. Hon-est-ly, (*drawing it out*) we have no such word in our vocabulary.

R. So it should seem. But tell me, how do you contrive to keep up such an appearance of wealth and fashion, when I can barely subsist. What is the chief requisite ?

G. Assurance, my dear. Lay in a good stock of assurance, and you have a mine at your disposal.

R. But will assurance clothe me ?

G. Yes, and feed you too. Hark ye, Dick, if your clothes are worn out, or unfashionable, go to a tailor, and order a suit of the best cloth, to be sent to your lodgings. Say nothing about the price, mind you, say nothing about that ; none but the vulgar who intend to pay, ever say any thing about the price.

R. Well, but must not I pay for them.

G. Pay for them, no, man. When pricklouse calls for his money, order another suit. Try this expedient till he refuses to work for you, then swear at him for a troublesome puppy, and forbid him your house.

R. Clothes, however, are not all I shall need.

G. That's true, Dick, but they will procure every thing else. What's a man without clothes ? A smooth shilling that hardly passes for what it really weighs, while every body gives currency to one fresh from the mint. Clothes, Dick, are a *sine qua non* with us bloods.

R. How so, every body appears to laugh at your fashionable trim, and wonder how you dare appear so ridiculous.

G. Yes, and yet the same people do us homage. No door is closed against a fine coat, few tradesmen inquire how we came by it, and where is the lady who does not prefer it to an old, unfashionable one, let who will be in it ?

R. But still I should appear awkward in company.

G. Not if you have assurance. An impudent fellow may do a thousand awkward things, which would ruin a modest man. Nay, Dick, we sometimes have our blunders imitated. You recollect the story of Lord Spencer, who losing the skirts of his coat accidentally, had assurance enough to wear what was left on his shoulders, and obtained the honor of introducing the garment which bears his name :

R. He was more successful than the fox we read of in the fable, who, having lost his tail, wished to persuade his brethren of the inutility of that appendage.

G. He was ashamed of his loss, Dick. Depend upon it, that fox wanted assurance. But my principles are gaining ground fast, or how else can you account for the fact that men of three score are turning fops, and most of the rising generation attend to nothing but dress. Time was when the long coat and surtout were the peculiar garb of manhood, now no boy is without them.

R. You might add that drinking and tobacco, gaming and debt, were once the vices of men, but now every fashionable urchin can drink his bottle, smoke his cigar, and bet like a gamester. Of debts I have nothing to add to the description you have just given me.

G. You have omitted one accomplishment however. The lad of fashion must swear a little. Nothing will show one's consequence like a volley of oaths now and then. But dress is the remote cause of all this. I am sorry to own it, but you seldom see a man of sense who is a fop. When you dress a calf's head, you must always take out the brains.

R. But how do all these consequences proceed from dress?

G. I will tell you, since I have begun to reveal our secrets. The time was, Dick, when modesty was considered an accomplishment in children, and deference to their superiors a duty. But now, almost as soon as they can walk, children are sent to the dancing academy to get rid of their modesty, and learn to disregard the presence of their elders and superiors.

R. How does this affect their dress?

G. The competition commences at school, and then, as the tuition will all be lost without practice, and there is some fear of the lads relapsing into his former modesty, he must be introduced into company, and frequent balls and assemblies where dress is indispensable. And as with a genteel coat, and a thorough knowledge of the capacity of his heels, he meets with a better reception than real worth does in a plain garb, it is no wonder that so many of our young men decorate their persons instead of adorning their minds, and parade at the corners of our streets, instead of attending to their business or studies.

R. But is not all this an argument against dress ?

G. Yes, Dick ; but what has argument to do with fashion. You might as well talk of reason to the idiot, who is not a subject of it.

R. Do you ever consider what the end of all this folly must necessarily be ?

G. O, no ! futurity is another word we have nothing to do with. But I have made my confessions, and have no idea of hearing a lecture upon them. So good bye to you ; the first glass I drink shall be to your health and reformation.

R. You had better continue thirsty and promote your own. I thank you, however, for the hints you have given me ; and I trust, in future, I shall remain contented with my obscurity and no longer envy those, whose exterior is their only recommendation.

PART OF THE SPEECH OF PUBLIUS SCIPIO TO THE ROMAN ARMY, BEFORE THE BATTLE OF THE TICIN.

THAT you may not be unapprized, soldiers, of what sort of enemies you are about to encounter, or what is to be feared from them, I tell you they are the very same, whom, in a former war, you vanquished both by land and sea ; the same from whom you took Sicily and Sardinia ; and who have been these twenty years your tributaries.

2. You will not, I presume, march against these men with only that courage with which you are wont to face other enemies ; but with a certain anger and indignation, such as you would feel if you saw your slaves on a sudden rise up in arms against you.

3. But you have heard, perhaps, that, though they are few in number, they are men of stout hearts and robust bodies ; heroes of such strength and vigor as nothing is able to resist : Mere effigies ! nay, shadows of men ! wretches, emaciated with hunger and benumbed with cold ! bruised

and battered to pieces among the rocks and craggy cliffs; their weapons broken, and their horses weak and foundered!

4. Such are the cavalry, and such the infantry, with which you are going to contend; not enemies, but the fragments of enemies. There is nothing which I more apprehend, than that it will be thought Hannibal was vanquished by the Alps before we had any conflict with him.

5. I need not be in any fear that you should suspect me of saying these things merely to encourage you, while inwardly I have different sentiments. Have I ever shown any inclination to avoid a contest with this tremendous Hannibal? and have I now met with him only by accident and unawares? or am I come on purpose to challenge him to the combat?

6. I would gladly try, whether the earth, within these twenty years, has brought forth a new kind of Carthaginians; or whether they be the same sort of men who fought at the Ægates, and whom at Eryx you suffered to redeem themselves at eighteen denarii per head. Whether this Hannibal, for labours and journies, be as he would be thought, the rival of Hercules; or whether he be what his father left him, a tributary, a vassal, a slave to the Roman people.

7. Did not the consciousness of his wicked deed at Saguntum torment him and make him desperate, he would have some regard, if not to his conquered country, yet surely to his own family, to his father's memory, to the treaty written with Amilcar's own hand. We might have starved them in Eryx; we might have passed into Africa with our victorious fleet, and in a few days have destroyed Carthage.

8. At their humble supplication, we pardoned them. We released them when they were closely shut up without a possibility of escaping. We made peace with them when they were conquered. When they were distressed by the African war, we considered them, and treated them, as a people under our protection.

9. And what is the return they make us for all these favours! Under the conduct of a hair brained young man, they come hither to overturn our state, and lay waste our country.

10. I could wish, indeed, that it were not so ; and that the war we are now engaged in concerned our glory only, and not our preservation. But the contest at present is not for the possession of Sicily and Sardinia, but of Italy itself. Nor is there behind us another army, which, if we should not prove the conquerors, may make head against our victorious enemies.

11. There are no more Alps for them to pass, which might give us leisure to raise new forces. No, soldiers ; here you must take your stand, as if you were just now before the walls of Rome. Let every one reflect, that he is now to defend, not his own person only, but his wife, his children, his helpless infants.

12. Yet let not private considerations alone possess our minds. Let us remember that the eyes of the Senate and people of Rome are upon us ; and that, as our force and courage shall now prove, such will be the fortune of that city, and of the Roman empire.

PART OF HANNIBAL'S SPEECH TO THE CARTHAGENIAN ARMY ON
THE SAME OCCASION.

ON what side soever I turn my eyes, I behold all full of courage and strength. A veteran infantry ; a most gallant cavalry ; you, my allies, most faithful and valiant ; you, Carthaginians, whom not only your country's cause, but the justest anger, impels to battle. The hope, the courage of assailants, is always greater than that of those who act upon the defensive.

2. With hostile banners displayed, you are come down upon Italy. You bring the war. Grief, injuries, indignities, fire your minds, and spur you forward to revenge. First, they demanded me ; that I, your general, should be delivered up to them ; next, all of you who have fought at the siege of Saguntum ; and we were to be put to death by excruciating tortures.

3. Proud and cruel nation ! Every thing must be yours, and at your disposal ! You are to prescribe to us with whom

we are to make war, with whom to make peace ! You are to set us bounds ; to shut us up between hills and rivers ; but you are not to observe the limits which yourselves have fixed !

4. " Pass not the Iberus." What next ? " Touch not the Saguntines ; Saguntum is upon the Iberus ; move not a step towards that city." Is it a small matter, then, that you have deprived us of our ancient possessions, Sicily and Sardinia ? You would have Spain too !

5. Well, we shall yield Spain, and then—you will pass into Africa. *Will* pass, did I say ? This very year, they ordered one of their consuls into Africa, and the other into Spain. No, soldiers, there is nothing left for us but what we can vindicate with our swords.

6. Come on, then. Be men. The Romans may, with more safety be cowards. They have their own country behind them ; have places of refuge to flee to ; and are secure from danger in the roads thither. But for you, there is no middle fortune between death and victory. Let this be but well fixed in your minds ; and, once again, I say you are *conquerors*.

EXTRACT FROM DR. BELKNAP'S ADDRESS TO THE INHABITANTS
OF NEW-HAMPSHIRE, AT THE CLOSE OF HIS HISTORY OF
THAT STATE.

CITIZENS OF NEW-HAMPSHIRE,

HAVING spent above twenty years of my life with you, and passed through various scenes of peace and war within that time ; being personally acquainted with many of you, both in your public and private characters ; and having an earnest desire to promote your true interest, I trust you will not think me altogether unqualified to give you a few hints by way of advice.

2. You are certainly a rising state ; your numbers are rapidly increasing ; and your importance in the political scale will be augmented, in proportion to your improving

the natural advantages which your situation affords you, and to your cultivating the intellectual and moral powers of yourselves and your children.

3. The first article on which I would open my mind to you is that of *education*. Nature has been as bountiful to you as to any other people, in giving your children genius and capacity! it is then your duty and your interest to cultivate their capacities, and render them serviceable to themselves and the community.

4. It was the saying of a great orator and statesman of antiquity, that, "The loss which the commonwealth sustains, by a want of education, is like the loss which the year would suffer by the destruction of the spring."

5. If the bud be blasted the tree will yield no fruit. If the springing corn be cut down, there will be no harvest. So if the youth be ruined through a fault in their education, the community sustains a loss which cannot be repaired; "for it is too late to correct them when they are spoiled."

6. Notwithstanding the care of your legislators in enacting laws, and enforcing them by severe penalties; notwithstanding the wise and liberal provision which is made by some towns, and some private gentlemen in the state; yet there is still, in many places, "A great and criminal neglect of education."

7. You are indeed a very considerable degree better, in this respect, than in the time of the late war; but yet much remains to be done. Great care ought to be taken, not only to provide support for the instructors of children and youth; but to be attentive to the choice of instructors; to see that they be men of good understanding, learning and morals; that they teach by their examples as well as by their precepts; that they govern themselves, and teach their pupils the art of self government.

8. Another source of improvement, which I beg leave to recommend, is the establishment of social libraries. This is the easiest, the cheapest and most effectual mode of diffusing knowledge among the people. For the sum of six or eight dollars at once, and a small annual payment besides, a man may be supplied with the means of literary improvement, during his life, and his children may inherit the blessing.

9. A few neighbours, joined together in setting up a library, and placing it under the care of some suitable person, with a very few regulations, to prevent carelessness and waste, may render the most essential service to themselves and to the community.


10. Books may be much better preserved in this way, than if they belonged to individuals; and there is an advantage in the social intercourse of persons who have read the same books, by their conversing on the subjects which have occurred in their reading, and communicating their observations one to another.

11. From this mutual intercourse, another advantage may arise! for the persons who are thus associated may not only acquire, but *originate* knowledge. By studying nature and the sciences; by practising arts, agriculture and manufactures, at the same time that they improve their minds in reading, they may be led to discoveries and improvements, original and beneficial; and being already formed into society, they may diffuse their knowledge, ripen their plans, correct their mistakes, and promote the cause of science and humanity in a very considerable degree.

12. The book of nature is always open to our view, and we may study it at our leisure. "'Tis elder scripture, writ by God's own hand." The earth, the air, the sea, the rivers, the mountains, the rocks, the caverns, the animal and vegetable tribes are fraught with instruction. Nature is not half explored; and in what is partly known there are many mysteries, which time, observation and experience must unfold.

13. Every social library, among other books, should be furnished with those of natural philosophy, botany, zoology, chymistry, husbandry, geography, and astronomy; that inquiring minds may be directed in their inquiries; that they may see what is known, and what still remains to be discovered; and that they may employ their leisure and their various opportunities in endeavouring to add to the stock of science, and thus enrich the world with their observations and improvements.

14. Suffer me to add a few words on the use of *spiritous liquor*, that bane of society, that destroyer of health, morals and property. Nature indeed has furnished her



vegetable productions with *spirit*; but she has so combined it with other substances, that unless her work be tortured by fire, the spirit is not separated, and cannot prove pernicious. Why should this force be put on nature, to make her yield a noxious draught, when all her original preparations are salutary?

15. The juice of the apple, the fermentation of barley, and the decoction of spruce, are amply sufficient for the refreshment of man, let his labour be ever so severe, and his perspiration ever so expensive. Our forefathers, for many years after the settlement of the country, knew not the use of distilled spirits.

16. Malt was imported from England, and wine from the Western or Canary Islands, with which they were refreshed, before their own fields and orchards yielded them a supply. An expedition was once undertaken against a nation of Indians, when there was but *one pint* of strong water (as it was then called) in the whole army, and that was reserved for the sick; yet no complaint was made for want of refreshment.

17. Could we but return to the primitive manners of our ancestors, in this respect, we should be free from many of the disorders, both of body and mind, which are now experienced. The disuse of ardent spirits would also tend to abolish the infamous traffic in slaves, by whose labour this baneful material is procured.

18. Divine Providence seems to be preparing the way for the destruction of that detestable commerce. The insurrection of the blacks in the West Indies have already spread desolation over the most fertile plantations, and greatly raised the price of those commodities which we have been used to import from thence.

19. If we could check the consumption of distilled spirits, and enter with vigor into the manufacture of maple sugars, of which our forests would afford an ample supply, the demand for West India productions might be diminished, the plantations in the Islands would not need fresh recruits from Africa; the planters would treat with humanity their remaining blacks; the market for slaves would become less inviting; and the navigation which is now employed in

the most pernicious species of commerce which ever disgraced humanity, would be turned into some other channel.

20. Were I to form a picture of happy society, it would be a town consisting of a due mixture of hills, vallies, and streams of water. The land well fenced and cultivated; the roads and bridges in good repair; a decent inn for the refreshment of travellers, and for public entertainments. The inhabitants mostly husbandmen; their wives and daughters domestic manufacturers; a suitable proportion of handicraft workmen, and two or three traders; a physician and lawyer, each of whom should have a farm for his support.

21. A clergyman of good understanding, of a candid disposition and exemplary morals; not a metaphysical, nor a polemic, but a serious and practical preacher. A school-master who should understand his business, and teach his pupils to govern themselves. A social library, annually increasing, and under good regulation.

22. A club of sensible men, seeking mutual improvement. A decent musical society. No intriguing politician, horse jockey, gambler or sot; but all such characters treated with contempt. Such a situation may be considered as the most favourable to social happiness of any which this world can afford.

QUACKERY. A DIALOGUE.

Volatile. YOUR humble servant, sir, walk in, sir, sit down, sir, (*bringing a chair.*) My master will wait on you in a moment, sir, he's busy dispatching some patients, sir. I'll tell him you are here, sir. Be back in a twinkling, sir.

Sinclair. No, no, I will wait till he has done, I wish to consult him about——

Vol. Right, sir, you could not have applied to a more able physician. My master is a man who understands physic fundamentally as I do my mother tongue, sir.

Sin. He appears to have an able advocate in you.

Vol. I do not say this, sir, because he is my master; but 'tis really a pleasure to be his patient, and I should rather die by his medicines, than be cured by those of any other;

for whatever happens, a man may be certain that he has been *regularly* treated ; and should he die under the operation, his heirs would have nothing to reproach him for.

Sin. That's a mighty comfort to a dead man.

Vol. To be sure, sir ; who would not wish to die *methodically* ? Besides, he's not one of those doctors who husband the disease of their patients. He loves to dispatch business, and if they are to die, he lends them a helping hand.

Sin. There's nothing like dispatch in business.

Vol. That's true, sir. What is the use of so much *hemming* and *hawing*, and beating round the bush ? I like to know the long and short of a distemper at once.

Sin. Right, undoubtedly.

Vol. Right ! Why there were three of my children, whose illness he did me the honor to take care of, who all died in less than four days, when in another's hands they would have languished three months.

Enter Doctor.

Vol. Sir, this gentleman is desirous of consulting——

Doc. I perceive it, sir ; he is a dying man. Do you eat well, sir ?

Sin. Eat ! yes, sir, perfectly well.

Dr. Bad, very bad ; the epigastric region must be shockingly disordered. How do you drink, sir ?

Sin. Nobody drinks better, sir.

Dr. So much the worse. The great appetite of frigid and humid, is an indication of the great heat and aridity within. Do you sleep soundly ?

Sin. Yes, when I've supped heartily.

Dr. This indicates a dreadful torpidity of the system ; and, sir, I pronounce you a dead man. After considering the diagnostic and prognostic systems, I pronounce you attacked, affected, possessed, and disordered by that species of mania termed *hypochondria*.

Vol. Undoubtedly, sir. My master never mistakes, sir.

Dr. But for an incontestible diagnostic you may perceive his distempered ratiocination, and other pathognomonic symptoms of this disorder.

Vol. What will you order him, sir ?

Dr. First, a dozen purges.

Vol. But should these have no effect?

Dr. We shall then know the disease does not proceed from the humours.

Vol. What shall we try next, sir.

Dr. Bleeding, ten or fifteen times, twice a day.

Vol. If he grow worse and worse, what then?

Dr. It will prove the disease is not in his blood.

Vol. What application would you then recommend?

Dr. My infallible sudorific. Sweat him off five pounds a day, and his case cannot long remain doubtful.

Vol. I congratulate the gentleman upon falling into your hands, sir. He must consider himself happy in having his senses disordered, that he may experience the efficacy and gentleness of the remedies you have proposed.

Sin. What does all this mean, gentlemen? I do not understand your gibberish and nonsense.

Dr. Such injurious language is a diagnostic we wanted to confirm our opinion of his distemper.

Sin. Are you crazy, gentlemen? (*Spits in his hand and raises his cane.*)

Dr. Another diagnostic, frequent sputation.

Sin. You had better be done, and make off.

Dr. Another diagnostic! Anxiety to change place. We will fix you sir. Your disease——

Sin. I have no disease, sir.

Dr. A bad symptom when a patient is insensible of his illness.

Sin. I am well sir, I assure you.

Dr. We know best how that is, sir. We physicians see through your constitution at once.

Sin. You are then a physician, sir?

Vol. Yes, sir, this is my master, sir, the celebrated Dr. Pumpwater, sir, the enemy of human diseases, sir.

Sin. Who has travelled over the country?

Dr. The same sir.

Sin. I am happy to hear it, gentlemen. I have long been in search of you, and have a warrant for your apprehension on an indictment for vagrancy. A lucky mistake has enabled me to become a useful witness. You will please to follow your patient to the workhouse.

OF THE ELEPHANT.

THE size of this animal, its strength and sagacity have rendered it in all ages the admiration of mankind. The height of the largest varies from ten to fourteen feet, and the length is about sixteen, from the front to the origin of the tail. In proportion to the size of the elephant his eyes are very small, but they are lively, brilliant and very expressive.

2. The mouth appears behind the trunk, which latter hangs between the two large tusks, which are the principal weapons of defence. The feet are short, clumsy, and divided into five hoofs or toes. But the most singular organ is the trunk, which is at once the instrument of respiration, and the limb by which the animal supplies itself with food.

3. This trunk is hollow like a tube, and with it he can suck up the smallest objects at pleasure, and convey them into his mouth. When he drinks he thrusts his trunk into the water and fills it by drawing in his breath. When the trunk is thus filled with water, he can either blow it out to a great distance, or drink it, by putting the end of the trunk into his mouth.

4. Few elephants have ever been brought to America, but one, which was exhibited in 1817, was upwards of ten feet in height. The docility of this powerful animal, was astonishing. He not only obeyed his keeper, but would suffer himself to be beaten and abused by him. He was also particularly attached to a small dog, and appeared extremely uneasy when the spectators caused the little animal to send forth cries of pain.

5. He would lie down at the command of his keeper, and suffer several of the spectators to stand upon his side while extended in this position. He also attempted to dance, but his dancing only consisted in slowly raising one of his enormous feet at a time, although this was done with considerable regularity.

6. His other feats were lifting men with his trunk, drawing corks from bottles, emptying the contents into his

mouth ; and adroitly picking fruit from the pockets of the beholders. When at leisure his favourite amusement was to gather wisps of hay with his trunk and throw them upon his back.

7. In a savage state, elephants are peaceable and gentle creatures, and are said never to use their weapons except in self defence. It is dangerous to offer them the least injury, however, for they run directly upon the offender, and although the weight of their body be great, their steps are so long that they easily overtake the swiftest man. The following anecdotes will prove that besides his sagacity the elephant is endowed with other noble qualities.

8. In India, they were once employed in the launching of ships. One was directed to force a very large ship into the water ; the work proved superior to his strength ; his master with a sarcastic tone, bid the keeper take away this lazy beast and bring another ; the poor animal instantly repeated his efforts, fractured his skull, and died on the spot.

9. In Delhi, an elephant passing along the streets put his trunk into a tailor's shop, where several people were at work ; one of them pricked the end of it with a needle ; the beast passed on ; but, in the next dirty puddle, filled his trunk with water, returned to the shop, and spurning every drop among the people who had offended him, spoiled their work.

10. An elephant in Adsmear, which often passed through the market, as he went by a certain herd woman, always received from her a mouthful of greens. At length he was seized with one of his periodical fits of rage, broke his fetters, and running through the market, put the crowd to flight ; among others, this woman, who, in her haste forgot a little child she had brought with her.

11. The animal recollecting the spot where his benefactress was wont to sit, took up the infant gently in his trunk, and placed it safely on a stall before a neighbouring house. Another, in his madness, killed his governor ; the wife seeing the misfortune, took her two children, and flung them before the elephant, saying, " Now you have destroyed their father, you may as well put an end to their lives and mine."

12. He instantly stopped, relented, took the greatest of the children, placed it on his neck, adopted it for his cor-

mac or governor, and never afterwards would permit any body else to mount him.

13. A soldier at Pondicherry, who was accustomed, whenever he received the portion that came to his share, to carry a certain quantity of it to one of these animals, having one day drank rather too freely, and finding himself pursued by the guards, who were going to take him to prison, took refuge under the elephant's body, and fell asleep.

14. In vain did the guard try to force him from this asylum, as the elephant protected him with his trunk. The next morning the soldier, recovering from his drunken fit, shuddered with horror to find himself stretched under the belly of this huge animal.

15. The elephant, which without doubt perceived the man's embarrassment, caressed him with his trunk, in order to inspire him with courage, and make him understand that he might now depart in safety.

16. A painter was desirous of drawing the elephant which was kept in the menagerie at Versailles in an uncommon attitude, which was that of holding his trunk raised up in the air with his mouth open. The painter's boy, in order to keep the animal in this posture, threw fruit into his mouth.

17. But as the lad frequently deceived him, and made an offer only of throwing him fruit, he grew angry; and, as if he had known that the painter's intention of drawing him was the cause of the affront that was offered him, instead of revenging himself on the lad, he returned his resentment on the master, and taking up a quantity of water in his trunk, threw it on the paper on which the painter was drawing, and spoiled it.

SPEECH OF MR. WALPOLE IN THE BRITISH PARLIAMENT IN OPPOSITION TO MR. PITT, LATE EARL OF CHATHAM.

SIR,

I WAS unwilling to interrupt the course of this debate while it was carried on with calmness and decency, by men who do not suffer the ardor of opposition to cloud

their reason, or transport them to such expressions as the dignity of this assembly does not admit.

2. I have hitherto deferred to answer the gentleman who declaimed against the bill with such fluency of rhetoric, and such vehemence of gesture ; who charged the advocates for the expedients now proposed, with having no regard to any interests but their own, and with making laws only to consume paper ; and threatened them with the defection of their adherents, and the loss of their influence, upon this new discovery of their folly and ignorance.

3. Nor, sir, do I now answer him for any other purpose than to remind him how little the clamours of rage, and petulance of invective, contribute to the purpose for which this assembly is called together ; how little the discovery of truth is promoted, and the security of the nation established by pompous diction and theatrical emotions.

4. Formidable sounds and furious declamations, confident assertions, and lofty periods, may affect the young and unexperienced ; and perhaps the gentleman may have contracted his habits of oratory by conversing more with those of his own age, than with such as have had more opportunities of acquiring knowledge, and more successful methods of communicating their sentiments.

5. If the heat of his temper, sir, would suffer him to attend to those whose age and long acquaintance with business give them an indisputable right to deference and superiority, he would learn, in time, to reason rather than declaim, and to prefer justness of argument, and an accurate knowledge of the facts, to sounding epithets and splendid superlatives, which may disturb the imagination for a moment, but leave no lasting impression on the mind.

6. He will learn, sir, that to accuse and prove are very different, and that reproaches unsupported by evidence, affect only the character of him who utters them. Excursions of fancy and flights of oratory are indeed pardonable in young men, but in no other ; and it would surely contribute more, even to the purpose for which some gentlemen appear to speak, that of depreciating the conduct of the administration, to prove the inconveniences and injustice of this bill, than barely to assert them, with whatever magnificence of language or appearance of zeal, honesty, or compassion.

MR. PITT'S ANSWER TO THE FOREGOING.

Sir,

THE atrocious crime of being a young man, which the honourable gentleman has, with such spirit and decency, charged upon me, I shall neither attempt to palliate or leny; but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience.

2. Whether youth can be imputed to any man as a reproach, I will not, sir, assume the province of determining; but surely age may become justly contemptible, if the opportunities which it brings have passed away without improvement, and vice appears to prevail, when the passions have subsided.

3. The wretch, who after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his grey head should secure him from insult.

4. Much more, sir, is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with less temptation; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country.

5. But youth, sir, is not my only crime; I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments, and an adoption of the opinions and language of another man.

6. In the first sense, sir, the charge is too trifling to be confuted, and deserves only to be mentioned that it may be despised. I am at liberty, like every other man, to use my own language; and though I may perhaps have some ambition to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien, however matured by age, or modelled by experience.

7. If any man shall, by charging me with theatrical behaviour, imply, that I utter any sentiments but my own, I shall treat him as a calumniator and a villain; nor shall any protection shelter him from the treatment which he deserves.

8. I shall, on such an occasion, without scruple, trample upon all those forms with which wealth and dignity entrench themselves; nor shall any thing but age restrain my resentment. Age, which always brings one privilege, that of being insolent and supercilious without punishment.

9. But with regard, sir, to those whom I have offended, I am of opinion, that if I had acted a borrowed part, I should have avoided their censure. The heat which offended them is the ardor of conviction, and that zeal for the service of my country, which neither hope nor fear shall influence me to suppress.

10. I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavours, at whatever hazard, to repel the aggressor and drag the thief to justice, whoever may protect them in their villainy, and whoever may partake of their plunder.

STORY OF A SECOND JOSEPH.

THE following relation proves that incidents, somewhat similar to those in the times of Jacob, are still renewed in Egypt. In 1776, the plains of Syria were ravaged by clouds of locusts, which devoured the corn to the very root.

2. A famine followed, and a farmer near Damascus felt the effects of the general distress. To supply the wants of a numerous family, he sold his cattle; which resource being soon exhausted, the unhappy father, wretched at present, but foreseeing greater wretchedness to come, pressed by hunger, sold his instruments of husbandry at Damascus.

3. Led by the invisible hand of Providence, as formerly Tobias was by the angel, while he bargained for corn, lately arrived from Damietta, he heard speak of the success of Mourad Bey, who had entered Grand Cairo victorious, and in triumph

4. The shape, character, and origin of the warrior were described, and how he had risen from slavery to power supreme. The astonished farmer found the description accorded with a son, who had been stolen from him at twelve years old; hope palpitated in his heart, he hastened home with his provisions, told his family what he had heard, and determined immediately to depart for Egypt.

5. His weeping wife and sons offered up prayers for his safe return. Going to the port of Alexandretta, he embarked there, and came to Damietta. One continued fear tormented him; his son, forsaking the religion of his fathers, had embraced Mahometanism; and now, surrounded as he was by splendor, would he acknowledge his parents?

6. The thought lay heavy on his heart? yet, the wish to snatch his family from all the horrors of famine, the hope of finding a long lamented son, gave him fortitude. He continued his journey, came to the capital, repaired to the palace of Mourad, applied to the officers of the prince, and most ardently solicited admission.

7. His dress and appearance bespoke poverty and misfortune, and were poor recommendations; but his great age, so respectable in the East, pleaded in his behalf. One of the attendants went to the Bey, and told him an aged man, apparently miserable, requested an audience.

8. Let him enter, replied Mourad! and the farmer proceeded, with trembling steps over the rich carpet which bespread the hall of the divan, and approached the Bey, who reclined on a sofa, embroidered with silk and gold. Crowding sensations deprived him of the use of speech.

9. At last, after attentively looking, the voice of nature vanquishing fear, he fell, and embracing his knees, exclaimed, *You are my son!* The Bey raised him, endeavoured to recollect, and, after explanation, finding him to be his father, made him sit down by his side, and caressed him most affectionately.

10. The first gush of nature over, the sire described in what a deplorable state he had left his mother and brethren; and the prince proposed to send for, and with them divide his riches and power, if they would embrace Islamism.

11. This the generous Christian had foreseen, and fearing youth might be dazzled, took not one of his sons with

him. He, therefore, firmly rejected Mourad's offer and even remonstrated with him on his own change of religion.

12. The Bey, finding his father determined, and that his family's distress demanded immediate succour, sent him back to Syria with a large sum of money, and a vessel loaded with corn. The happy husbandmen immediately returned to the plains of Damascus, where his arrival banished misery and tears from his homely roof, and brought joy, ease and felicity.

SCENE BETWEEN CATO AND DECIUS.

Decius. CESAR sends health to Cato——

Cato. Could he send it

To Cato's slaughter'd friends, it would be welcome.
Are not your orders to address the senate ?

Dec. My business is with Cato ; Cesar sees the
Straits to which you're driven, and, as he knows
Cato's high worth, is anxious for your life.

Cato. My life is grafted on the fate of Rome.
Would he save Cato, bid him spare his country.
Tell your dictator this ; and tell him, Cato
Disdains a life which he has power to offer.

Dec. Rome and her senators submit to Cesar ;
Her generals and her consuls are no more,
Who check'd his conquests, and deny'd his triumphs.
Why will not Cato be this Cesar's friend ?

Cato. Those very reasons thou hast urg'd forbid it.

Dec. Cato, I have orders to expostulate,
And reason with you, as from friend to friend ;
Think on the storm that gathers o'er your head,
And threatens ev'ry hour to burst upon it ;
Still may you stand high in your country's honors ;
Do but comply, and make your peace with Cesar.
Rome will rejoice, and cast its eyes on Cato,
As on the second of mankind.

Cato. No more ;
I must not think of life on these conditions.

THE AMERICAN PRECEPTOR.

Dec. Cesar is well acquainted with your virtues,
And therefore sets this value on your life.
Let him but know the price of Cato's friendship,
And name your terms.

Cato. Bid him disband his legions,
Restore the commonwealth to liberty,
Submit his actions to the public censurè,
And stand the judgment of a Roman senate.
Bid him do this, and Cato is his friend.

Dec. Cato, the world talks loudly of your wisdom—

Cato. Nay, more, tho' Cato's voice was ne'er emplo
To clear the guilty, and to varnish crimes,
Myself will mount the rostrum in his favour,
And strive to gain his pardon from the people.

Dec. A style like this becomes a conqueror.

Cato. Decius, a style like this becomes a Roman.

Dec. What is a Roman, who is Cesar's foe?

Cato. Greater than Cesar; he's a friend to virtue.

Dec. Consider, Cato, you're in Utica,
And at the head of your own little senate;
You don't now thunder in the capitol,
With all the mouths of Rome to second you.

Cato. Let him consider that who drives us hither;
'Tis Cesar's sword has made Rome's senate little,
And thinn'd its ranks. Alas! thy dazzled eye
Beholds this man in a false, glaring light,
Which conquest and success have thrown upon him.
Didst thou but view him right, thou'dst see him black
With murder, treason, sacrilege and crimes,
That strike my soul with horror but to name 'em.
I know thou look'st on me, as on a wretch
Beset with ills, and cover'd with misfortunes;
But, be it known to thee, millions of worlds
Should never buy me to be like that Cesar.

Dec. Does Cato send this answer back to Cesar,
For all his gen'rous cares and proffer'd friendship?

Cato. His cares for me are insolent and vain;
Presumptuous man! the gods take care of Cato.
Would Cesar show the greatness of his soul,
Bid him employ his care for these my friends,
And make good use of his ill-gotten power,
By shelt'ring men much better than himself.

Dec. Your high unconquer'd heart makes you forget
 You are a man. You rush on your destruction.
 But I have done. When I relate hereafter
 The tale of this unhappy embassy,
 All Rome will be in tears.

THE BEGGAR'S PETITION.

PITY the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 Oh! give relief, and heaven will bless your store.

2. These tatter'd clothes my poverty bespeak,
 These hoary locks proclaim my lengthen'd years
 And many a furrow in my grief-worn cheek
 Has been the channel to a flood of tears.

3. Yon house, erected on the rising ground,
 With tempting aspect drew me from my road;
 For plenty there a residence has found,
 And grandeur a magnificent abode.

4. Hard is the fate of the infirm and poor!
 Here, as I craved a morsel of their bread,
 A pamper'd menial drove me from the door,
 To seek a shelter in a humbler shed.

5. Oh! take me to your hospitable dome;
 Keen blows the wind, and piercing is the cold!
 Short is my passage to the friendly tomb,
 For I am poor and miserably old.

6. Should I reveal the sources of my grief,
 If soft humanity e'er touch'd your breast,
 Your hands would not withhold the kind relief,
 And tears of pity would not be repress'd.

7. Heaven sends misfortunes; why should we repine,
 'Tis Heaven has brought me to the state you see;
 And your condition may be soon like mine,
 The child of scrow, and of misery.

8. A little farm was my paternal lot,
 Then like the lark I sprightly hail'd the morn;
 But ah! oppression forc'd me from my cot,
 My cattle dy'd, and blighted was my cogn.

9. My daughter, once the comfort of my age,
Lur'd by a villain from her native home,
Is cast abandon'd on the world's wide stage,
And doom'd in scanty poverty to roam.

10. My tender wife, sweet soother of my care,
Struck with sad anguish at the stern decree,
Fell, ling'ring fell, a victim to despair,
And left the world to wretchedness and me.

11. Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span,
Oh ! give relief, and heaven will bless your store.

THE TEST OF GOODNESS.

REAL goodness consists in doing good to our enemies. Of this truth the following apologue may serve for an illustration. A certain father of a family, advanced in years, being desirous of settling his worldly matters, divided his property between his three sons.

2. Nothing now remains, said he to them, but a diamond of great value ; this I have determined to appropriate to whichever of you shall, within three months, perform the best actions.

3. His three sons accordingly departed different ways, and returned by the limited time. On presenting themselves before their judge, the eldest thus began.

4. Father, said he, during my absence, I found a stranger so circumstanced, that he was under a necessity of entrusting me with the whole of his fortune.

5. He had no written security from me, nor could he possibly bring any proof, any evidence whatever of the deposit. Yet I faithfully returned to him every shilling. Was there not something commendable in this action ?

6. Thou hast done what was incumbent upon thee to do, my son, replied the old man. The man who could have acted otherwise were unworthy to live ; for honesty is a duty ; thy action is an action of justice, not of goodness.

M m

7. On this, the second son advanced. In the course of my travels, said he, I came to a lake in which I beheld a child struggling with death ; I plunged into it and saved his life in the presence of a number of the neighbouring villagers, all of whom can attest the truth of what I assert.

8. It was well done (interrupted the old man ;) you have only obeyed the dictates of humanity. At length the youngest of the three came forward.

9. I happened, said he, to meet my mortal enemy, who, having bewildered himself in the dead of night, had imperceptibly fallen asleep upon the brink of a frightful precipice. The least motion would have infallibly plunged him headlong into the abyss ; and though his life was in my hands, yet with every necessary precaution, I awaked him, and removed him from his danger.

10. Ah, my son ! exclaimed the venerable good man with transport, while he pressed him to his heart ; to thee belongs the diamond ; well hast thou deserved it.

DESCRIPTION OF MOUNT ETNA.

THERE is no point on the surface of the globe, which unites so many awful and sublime objects, as the summit of Mount *Ætna*. The immense elevation from the surface of the earth, drawn as it were to a single point, without any neighbouring mountain for the senses and imagination to rest upon, and recover from their astonishment in their way down to the world:

2. This point or pinnacle, raised on the brink of a bottomless gulph, as old as the world, often discharging rivers of fire, and throwing out burning rocks, with a noise which shakes the whole island:

3. Add to this, the unbounded extent of the prospect, comprehending the greatest diversity, and the most beautiful scenery in nature ; with the rising sun, advancing in the east, to illuminate the wondrous scene.

4. The whole atmosphere by degrees kindled up, and showed dimly and faintly the boundless prospect around. Both sea and land looked dark and confused, as if only

emerging from their original chaos ; and light and darkness seemed still undivided ; till the morning, by degrees advancing, completed the separation.

5. The stars are extinguished, and the shades disappear. The forests, which but now seemed black and bottomless gulfs, from whence no ray was reflected to show their form or colours, appear a new creation rising to the sight, catching life and beauty from every increasing beam.

6. The scene still enlarges, and the horizon seems to widen and expand itself on all sides ; till the sun, like the great Creator, appears in the east, and with his plastic ray, completes the mighty scene.

7. All appears enchantment ; and it is with difficulty we can believe we are still on earth. The senses, unaccustomed to the sublimity of such a scene, are bewildered and confounded ; and it is not till after some time, that they are capable of separating and judging of the objects which compose it.

8. The body of the sun is seen rising from the ocean, immense tracts both of sea and land intervening ; the islands of Lipari, Panari, Alicudi, Strombolo, and Volcano, with their smoking summits, appear under your feet ; and you look down on the whole of Sicily as on a map ; and can trace every river through all its windings, from its source to its mouth.

9. The view is absolutely boundless on every side ; nor is there any one object, within the circle of vision, to interrupt it ; so that the sight is every where lost in the immensity.

10. The circumference of the visible horizon on the top of *Ætna* cannot be less than 2000 miles. At Malta, which is nearly 200 miles distant, they perceive all the eruptions from the second region ; and that island is often discovered from about one half of the elevation of the mountain ; so that at the whole elevation, the horizon must extend to nearly double that distance.

11. But this is by much too vast for our senses, not intended to grasp so boundless a scene. I find by some of the Sicilian authors, that the African coast, as well as that of Naples, with many of its islands, has been discovered from the top of *Ætna*. Of this, however, we cannot boast, though we can very well believe it.

12. But the most beautiful part of the scene is certainly the mountain itself, the island of Sicily, and the numerous islands lying round it. All these, by a kind of magic in vision, seem as if they were brought close round the skirts of *Ætna*; the distances appearing reduced to nothing.

13. The present crater of the volcano is a circle of about three miles and a half in circumference. It goes shelving down on each side, and forms a regular hollow like a vast amphitheatre.

14. From many places of this space, issue volumes of smoke, which, being much heavier than the circumambient air, instead of rising in it, as smoke generally does, rolls down the side of the mountain like a torrent, till, coming to that part of the atmosphere of the same specific gravity with itself, it shoots off horizontally, and forms a large tract in the air, according to the direction of the wind.

15. The crater is so hot, that it is very dangerous, if not impossible, to go down into it. Besides, the smoke is very incommodious; and in many places, the surface is so soft, that there have been instances of people sinking down into it, and paying for their temerity with their lives.

16. Near the centre of the crater, is the great mouth of the volcano. And when we reflect on the immensity of its depth, the vast caverns whence so many lavas have issued; the force of its internal fire, sufficient to raise up those lavas to so great a height; the boiling of the matter, the shaking of the mountain, the explosion of flaming rocks, &c. we must allow, that the most enthusiastic imagination, in the midst of all its terrors, can hardly form an idea more dreadful.

A DIALOGUE BETWEEN TWO SCHOOL BOYS, ON DANCING.

Harry. TOM, when are you going to begin your dancing? You will be so old in a short time as to be ashamed to be seen taking your five positions.

Thomas. I don't know as I shall begin at all. Father says he don't care a fig whether I learn to jump any better

do now; and as I am to be a tradesman, he is deterred, at present, to keep me at the reading and writing
s.

t. That must be very dull and dry for you. And good will all such learning do you, so long as you the awkward appearance you do at present? I am sated at your father's folly. So, because you are to be *esman*, you are not to learn the graces! I expect to a trade too. But my papa says I shall first learn the *ig trade*; and then, if I ever learn any other, I shall my way through the world well enough.

u. I don't know which discovers the most folly, your or mine. Old folks certainly know more than young and my father is much the oldest man.

v. I don't believe that doctrine. There's *Jack Up* knows more than his father and mother both. And he *nineteen* yet. And he says the present generation, five and twenty years of age, knows more than fifty generations that have gone before us.

w. I don't know how that is. But father early taught is proverb, "Young folks *think* old folks are fools; d folks *know* young ones to be so." But to return to us—Pray how far have you gone in your arithmetic?

x. Arithmetic! I have not begun that yet; nor shall I have completed dancing. That is a *nurly* study; I I never shall like it.

y. Writing I suppose you are fond of.

z. I can't say I am, Tom. I once had a tolerable ess for it. But since I began dancing, I have held it er contempt. It may be well enough for a person to a *legible* hand; but it is no mark of a *gentleman* to *elegantly*

aa. You would have a gentleman *spell* well, I suppose.

ab. I would have him spell so well as to be *understood*; at is enough for any man.

ac. What say you to grammar and geography?

ad. Don't name them, I entreat you. There is nothing so much abhor, as to hear your learned school boys ring over their nouns, their pronouns, their verbs, parables, their congregations, their imperfections, and

confusions. I'll tell you what, Tom, I had rather be master of *one* hornpipe, than to understand all the *grammars* which have been published since the art of printing was discovered.

Tom. I am sorry, friend Harry, to hear you speak so contemptuously of the solid sciences. I hope you don't mean to neglect them entirely. If you do, you must expect to live in poverty; and die the scorn and derision of all wise men.

Har. Never fear that, Tom. I shall take care of myself, I warrant you. You are much mistaken in your prognostications. Why, there's *Tim Fiddlefaddle*—he can't even write his name; and as for reading, he scarcely knows B from a broomstick; and yet he can dance a minuet with any master of the art in Christendom. And the ladies all love him dearly. He is invited to their balls, routs, assemblies, card parties, &c. &c. and he diverts them like any monkey.

Tom. And does he expect it will be the same through life? How is he to be maintained when he becomes old? and how is he to amuse himself after he is unable to dance; as you say he can neither read nor write?

Har. Why, in fact, I never thought of these things before. I confess there appears to be some weight in these queries. I don't know but it will be best for me to spare a day or two in a week from my dancing, to attend to the branches you are pursuing.

Tom. You will make but little progress in that way. My master always told me that the *solid* sciences ought to be secured *first*; and that dancing might come in by the bye. He says, when his scholars have once entered the dancing-school, their heads, in general, are so full of balls, assemblies, minuets and cotillions, that he never can find much room for any thing else.

Har. I will still maintain it, notwithstanding all you can say in favour of your *solid sciences*, as you call them, that the art of *dancing* is the art of all arts. It will, of itself, carry a man to the very pinnacle of fame. Whereas, *without* it, all your writing, arithmetic, grammar, and geography, will not raise one above the common level of a clown.

Tom. I am no enemy to dancing, I assure you, friend Harry. It is an accomplishment suitable enough for those to learn who expect to have but little else to do. But for you and me, who are destined to get our living by some mechanical profession, there are doubtless many pursuits more advantageous. I think we ought to employ but a very small part of our time in learning to *dance*. We will suppose, for instance, that you learn the trade of a carpenter, I would ask you, if it would not be necessary to understand figures; so that you might be able to keep your own accounts; and so much geometry as to be able to measure heights and distances, superficies and solids? Would it not be very convenient to know a little of history, in order to acquaint yourself with the various orders of architecture, and where they had their origin? If you were shown a picture of St. Peter's Church, or a plan of Grand Cairo, would you not like to know enough of geography to tell in what part of the world they are situated?

Har. These are subjects which cousin Tim says never are agitated in the fashionable circles which he visits. And so I bid you good bye.

EXTRACT FROM MR. JOHN Q. ADAMS' ORATION DELIVERED AT
BOSTON, JULY 4, 1793.

AMERICANS! let us pause for a moment to consider the situation of our country, at that eventful day when our national existence commenced. In the full possession and enjoyment of all those prerogatives for which you then dared to venture upon "all the varieties of untried being," the calm and settled moderation of the mind is scarcely competent to conceive the tone of heroism, to which the souls of freemen were exalted in that hour of perilous magnanimity.

2. Seventeen times has the sun, in the progress of his annual revolutions, diffused his prolific radiance over the plains of Independent America. Millions of hearts, which then palpitated with the rapturous glow of patriotism have

already been translated to brighter worlds ; to the abodes of more than mortal freedom. Other millions have arisen to receive from their parents and benefactors, the inestimable recompense of their achievements.

3. A large proportion of the audience, whose benevolence is at this moment listening to the speaker of the day, like him were at that period too little advanced beyond the threshold of life to partake of the divine enthusiasm which inspired the American bosom ; which prompted her voice to proclaim defiance to the thunders of Britain ; which consecrated the banners of her armies ; and finally erected the holy temple of American Liberty, over the tomb of departed tyranny.

4. It is from those who have already passed the meridian of life ; it is from you, ye venerable asserters of the rights of mankind, that we are to be informed, what were the feelings which swayed within your breasts, and impelled you to action ; when like the stripling of Israel, with scarcely a weapon to attack, and without a shield for your defence, you met, and, undismayed, engaged with the gigantic greatness of the British power.

5. Untutored in the disgraceful science of human butchery ; destitute of the fatal materials which the ingenuity of man has combined, to sharpen the scythe of death ; unsupported by the arm of any friendly alliance, and unfortified against the powerful assaults of an unrelenting enemy ; you did not hesitate at that moment, when your coasts were infested by a formidable fleet, when your territories were invaded by a numerous and veteran army, to pronounce the sentence of eternal separation from Britain, and to throw the gauntlet at a power, the terror of whose recent triumphs was almost co-extensive with the earth.

6. The interested and selfish propensities, which in times of prosperous tranquility have such powerful dominion over the heart, were all expelled ; and in their stead, the public virtues, the spirit of personal devotion, to the common cause, a contempt of every danger in comparison with the subserviency of the country, had assumed an unlimited control.

7. The passion for the public had absorbed all the rest ; as the glorious luminary of heaven extinguishes in a flood

of resplulence the twinkling splendor of every inferior planet. Those of you, my countrymen, who were actors in those interesting scenes, will best know, how feeble and impotent is the language of this description to express the impassioned emotions of the soul, with which you were then agitated.

8. Yet it were injustice to conclude from thence, or from the greater prevalence of private and personal motives in these days of calm serenity, that your sons have degenerated from the virtues of their fathers. Let it rather be a subject of pleasing reflection to you, that the generous and disinterested energies, which you were summoned to display, are permitted by the bountiful indulgence of Heaven, to remain latent in the bosoms of your children.

9. From the present prosperous appearance of our public affairs, we may admit a rational hope that our country will have no occasion to require of us those extraordinary and heroic exertions which it was your fortune to exhibit.

10. But from the common versatility of all human destiny, should the prospect hereafter darken, and the clouds of public misfortune thicken to a tempest ; should the voice of our country's calamity ever call us to her relief, we swear by the precious memory of the sages who toiled, and of the heroes who bled in her defence, that we will prove ourselves not unworthy of the prize which they so dearly purchased ; that we will act as the faithful disciples of those who so magnanimously taught us the instructive lesson of republican virtue.

ON KNOWING THE WORLD AT AN EARLY AGE.

THE knowledge of the world, in its comprehensive sense, is a knowledge greatly to be desired. To understand the human heart, to know human manners, laws, languages, and institutions of every kind, and in various nations, and to be able to reflect on all these with moral and political improvement, is an attainment worthy of the greatest statesman and the wisest philosopher.

2. But there is a knowledge of the world of a very inferior kind, but which many parents value at a high price. Greek and Latin are always mentioned with contempt, on a comparison with this. In compliance with custom, indeed, and to get him out of the way, the boy is placed at school ; but the knowledge to be gained there is little esteemed by the empty votaries of fashion.

3. Men and things, not words, are magisterially pointed out as the proper objects of study, by those who know little of men, things, or words. It is not the knowledge of books (say they) which he is to pursue, but the knowledge of the world ; ignorant that the knowledge of books is necessary to gain a valuable knowledge of the world.

4. The parents, who give such directions to their children, are themselves merely people of the world, as it is called ; persons for the most part of very moderate understandings, who have never made any solid improvements in learning, and consequently never felt its pleasures, or its advantages.

5. They have perhaps raised themselves by dint of worldly policy, by the little arts of simulation and dissimulation ; and having seen the effects of dress, address, and an attention to exterior accomplishments ; but at the same time being totally unacquainted with real and solid attainments, they are naturally led to wish to give their children the most useful education, which, according to their ideas is knowledge of the world.

6. But what is this knowledge of the world ? A knowledge of its follies and vices ; a knowledge of them at a time of life, when they will not appear in their true light, contemptible in themselves, and the sources of misery ; but flattering and pleasurable. To see these at a boyish age, before the mind is properly prepared, will not cause an abhorrence but an imitation of them.

7. To introduce boys to scenes of immoral and indecent behaviour, is to educate them in vice, and to give the young mind a foul stain, which it will never lose. And yet I have known parents in the metropolis suffer boys of fourteen or fifteen to roam wheresoever they pleased ; to frequent theatres, and other places of public diversions, by themselves ; to return home late at night ; and all this with

plenty of money and without giving any account of the manner of consuming that or their time.

8. The parents were pleased with their son's proficiency in the knowledge of the world ; the son was pleased with liberty. All for a short time went on to their mutual satisfaction. The boy became a spendthrift and a debauchee ; alienated the father's affections by incurring debt, and ruined his constitution by every species of vice.

9. What remained after his money and his health were dissipated ? No learning, no relish for the works of literary taste. The spring of life, when the seeds of these should have been sown, was employed in another manner. Nothing remained but a wretched and painful old age, devoted to cards, dice, and illiberal conviviality.

10. He who is attending to his books, and collecting ideas which will one day render him a blessing and an honor to all with whom he is connected, will appear dull, awkward, and unengaging to many, in comparison to the pert stripling, who has been plunged into vice and dissipation before he knows the meaning of the words.

11. The reception which the latter meets with in company gives him additional spirits ; and the poor parents usually triumph awhile in the conscious superiority of their judgement. In four or five years, they commonly see and feel the effects of their folly.

12. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compassionated ; but if ever it arise from affectation of singularity, pride, vicious principles, or carelessness concerning their offspring, it deserves the severest reprehension.

13. It is obvious to observe in the world multitudes of beardless boys assuming airs of manhood, and practising manly vices, to obtain a title to the appellation of *men*. The present age abounds with such examples.

14. A most fatal mistake is made by parents of all classes in the present age. Many of them seem to think vice and irregularity the marks of sense and spirit, in a boy ; and that innocence, modesty, submission to superiors, application to study, and to every thing laudable, are the signs of

stupidity. They often smile at the tricks of a young villain, and ever seem pleased with boyish profligacy.

15. Hence it happens, that their offspring frequently prove a scourge to them, and that they feel that sting, which, to use Shakespeare's expression, is sharper than a serpent's tooth ; the sting inflicted by a thankless, an immoral, an ignorant, an extravagant, and an infidel child.

HISTORY OF POCAHONTAS.

PERHAPS they who are not particularly acquainted with the history of Virginia, may be ignorant that Pocahontas was the protectress of the English, and often screened them from the cruelty of her father.

2. She was but twelve years old when Captain Smith, the bravest, the most intelligent, and the most humane of the first colonists, fell into the hands of the savages. He already understood their language, had traded with them several times, and often appeased the quarrels between the Europeans and them. Often had he been obliged also to fight them, and to punish their perfidy.

3. At length, however, under the pretext of commerce, he was drawn into an ambush, and the only two companions who accompanied him, fell before his eyes ; but though alone, by his dexterity he extricated himself from the troop which surrounded him ; until, unfortunately, imagining he could save himself by crossing a morass, he stuck fast, so that the savages, against whom he had no means of defending himself, at last took and bound him, and conducted him to Powhatan.

4. The king was so proud of having Captain Smith in his power, that he sent him in triumph to all the tributary princes, and ordered that he should be splendidly treated till he returned to suffer that death which was prepared for him.

5. The fatal moment at last arrived. Captain Smith was laid upon the hearth of the savage king, and his head placed upon a large stone to receive the stroke of death ; when Pocahontas, the youngest and darling daughter of Powha-

tan, threw herself upon his body, clasped him in her arms, and declared, that if the cruel sentence was executed, the first blow should fall on her.

6. All savages (absolute sovereigns and tyrants not excepted) are invariably more affected by the tears of infancy, than the voice of humanity. Powhatan could not resist the tears and prayers of his daughter.

7. Captain Smith obtained his life on condition of paying for his ransom a certain quantity of muskets, powder, and iron utensils; but how were they to be obtained? They would neither permit him to return to James-town, nor let the English know where he was, lest they should demand his sword in hand.

8. Captain Smith, who was as sensible as courageous, said, that if Powhatan would permit one of his subjects to carry to James-town a leaf which he took from his pocket-book, he should find under a tree, at the day and hour appointed, all the articles demanded for his ransom.

9. Powhatan consented; but without having much faith in his promises, believing it to be only an artifice of the Captain to prolong his life. But he had written on the leaf a few lines sufficient to give an account of his situation. The messenger returned. The king sent to the place fixed upon, and was greatly astonished to find every thing which had been demanded.

10. Powhatan could not conceive this mode of transmitting thoughts; and Captain Smith was henceforth looked upon as a great magician, to whom they could not show too much respect. He left the savages in this opinion and hastened to return home.

11. Two or three years after that, some fresh differences arising between them, and the English, Powhatan, who no longer thought them sorcerers, but still feared their power, laid a horrid plan to get rid of them altogether. His project was to attack them in profound peace, and cut the throats of the whole colony.

12. The night of this intended conspiracy, Pocahontas took advantage of the obscurity; and in a terrible storm, which kept the savages in their tents, escaped from her father's house, advised the English to be on their guard, but conjured them to spare her family; to appear ignorant of

the intelligence she had given, and terminate all their differences by a new treaty.

13. It would be tedious to relate all the services which this angel of peace rendered to both nations. I shall only add, that the English, I know not from what motives, but certainly against all faith and equity, thought proper to carry her off. Long and bitterly did she deplore her fate ; and the only consolation she had, was Captain Smith, in whom she found a second father.

14. She was treated with great respect, and married to a planter by the name of Rolfe, who soon after took her to England. This was in the reign of James the First ; and it is said, that the monarch pedantic and ridiculous in every point, was so infatuated with the prerogatives of royalty, that he expressed his displeasure, that one of his subjects should dare to marry the daughter even of a savage king.

15. It will not perhaps be difficult to decide on this occasion, whether it was the savage king who derived honor from finding himself placed upon a level with the European prince, or the English monarch, who, by his pride and prejudices, reduced himself to a level with the chief of the savages.

16. Be that as it will, Captain Smith, who had returned to London before the arrival of Pocahontas, was extremely happy to see her again ; but dared not treat her with the same familiarity as at James-town. As soon as she saw him, she threw herself into his arms, calling him her father ; but finding that he neither returned her caresses with equal warmth, nor the endearing title of daughter, she turned aside her head and wept bitterly ; and if a long time before they could obtain a single word from her.

17. Captain Smith inquired several times what could be the cause of her affliction. "What ! said she, did I not save thy life in America ! When I was torn from the arms of my father, and conducted amongst thy friends, didst thou not promise to be a father to me ? Didst thou not assure me, that if I went into thy country, thou wouldst be my father, and that I should be thy daughter ? Thou hast deceived me, and behold me now here, a stranger and an orphan."

18. It was not difficult for the captain to make his peace with this charming creature, whom he tenderly loved.

He presented her to several people of the first quality; but never dared to take her to court, from which, however, she received several favours.

19. After a residence of several years in England, an example of virtue and piety, and attachment to her husband, she died, as she was on the point of embarking for America. She left an only son, who was married, and left none but daughters; and from these are descended some of the principal characters in Virginia.

SPEECH OF CAIUS MARIUS TO THE ROMANS, SHOWING THE ABSURDITY OF THEIR HESITATING TO CONFER ON HIM THE RANK OF GENERAL, MERELY ON ACCOUNT OF HIS EXTRACTION.

IT is but too common, my countrymen, to observe a material difference between the behaviour of those who stand candidates for places of power and trust, before and after obtaining them. They solicit them in one manner, and execute them in another.

2. They set out with a great appearance of activity, humility, and moderation; but they quickly fall into sloth, pride, and avarice. It is undoubtedly no easy matter to discharge, to general satisfaction, the duty of a supreme commander in troublesome times.

3. You have committed to my conduct the war against Jugurtha. The patricians are offended at this. But, where would be the wisdom of giving such a command to one of their honorable body; a person of illustrious birth, of ancient family, of innumerable statutes, but——of no experience!

4. What service would his long line of dead ancestors, or his multitude of motionless statues, do his country in the day of battle? What could such a general do, but in his trepidation and inexperience, have recourse to some inferior commander for direction in difficulties to which he was not himself equal? Thus, your patrician general would in fact have a general over him; so that the acting commander would still be a plebeian.

5. So true is this, my countrymen, that I have, myself, known those who have been chosen consuls, begin then to read the history of their own country, of which, till that time, they were totally ignorant ; that is, they first obtained the employment, and then bethought themselves of the qualifications necessary for the proper discharge of it.

6 I submit to your judgement, Romans, on which side the advantage lies, when a comparison is made between patrician haughtiness and plebeian experience. The very actions which they have only read, I have partly seen, and partly myself achieved. What they know by reading, I know by action. They are pleased to slight my mean birth; I despise their mean characters.

7. Want of birth and fortune is the objection against me; want of personal worth against them. But are not all men of the same species ? What can make a difference between one man and another, but the endowments of the mind ? For my part, I shall always look upon the bravest man as the noblest man.

8. If the patricians have reason to despise me, let them likewise despise their ancestors, whose nobility was the fruit of their virtue. Do they envy the honors bestowed upon me ? let them envy, likewise, my labors, my abstinence, and the dangers I have undergone for my country, by which I have acquired them.

9. But those worthless men lead such a life of inactivity, as if they despised any honors you can bestow ; while they aspire to honors as if they had deserved them by the most industrious virtue. They lay claim to the rewards of activity for their having enjoyed the pleasures of luxury. Yet none can be more lavish than they are in praise of their ancestors.

10. And they imagine they honor themselves by celebrating their forefathers ; whereas they do the very contrary; for, as much as their ancestors were distinguished for their virtues, so much are they disgraced by their vices.

11. The glory of ancestors casts a light, indeed, upon their posterity; but it only serves to show what the descendants are. It alike exhibits to public view their degeneracy and their worth. I own I cannot boast of the deeds of my forefathers ; but I hope I may answer the cavils of the pa-

tricians, by standing up in defence of what I have myself done.

12. Observe now, my countrymen, the injustice of the patricians. They arrogate to themselves honors, on account of exploits done by their forefathers, whilst they will not allow me due praise for performing the very same sort of actions in my own person.

13. He has no statues, they cry, of his family. He can trace no venerable line of ancestors. What then! is it matter of more praise to disgrace one's illustrious ancestors, than to become illustrious by one's own good behaviour?

14. What if I can show no statues of my family? I can show the standards, the armour, and the trappings; which I have myself taken from the vanquished; I can show the scars of those wounds, which I have received by facing the enemies of my country.

15. These are my statues. These are the honors I boast of. Not left me by inheritance, as theirs; but earned by toil, by abstinence, by valour; amidst clouds of dust and seas of blood; scenes of action; where those effeminate patricians, who endeavour, by indirect means, to depreciate me in your esteem, have never dared to show their faces.

FRATERNAL AFFECTION.

IN the beginning of the sixteenth century, the Portuguese carracks sailed from Lisbon to Goa, a very great, rich and flourishing colony of that nation in the East Indies. There were no less than twelve hundred souls, mariners, passengers, priests, and friars, on board one of these vessels.

2 The beginning of their voyage was prosperous; they had doubled the southern extremity of the great continent of Africa, called the Cape of Good Hope, and were steering their course northeast, to the great continent of India, when some gentlemen on board, who had studied geography and navigation, found in the latitude in which they were then sailing, a large ridge of rocks laid down in their sea charts.

3. They no sooner made this discovery, than they acquainted the captain of the ship with the affair, desiring to communicate the same to the pilot, which request was immediately granted, recommended him to lie by night, and slacken sail by day, until they should be out of the danger.

4. It is a custom always among the Portuguese, absolutely to commit the sailing part, or the navigation of a vessel, to the pilot, who is answerable with his head for the safe conduct or carriage of the king's ships, or those belonging to private traders; and he is under no manner of direction from the captain, who commands in every respect.

5. The pilot being one of those self-sufficient men, who think every hint given them from others in the way of their profession derogatory from their understandings, took great affront to be taught his art, and instead of complying with the captain's request, actually crowded more sail than the vessel had carried before.

6. They had not sailed many hours, when, just about the dawn of day, a terrible disaster befel them, which might have been prevented if they had lain by. The ship struck upon a rock. I leave to the reader's imagination, what a scene of horror this dreadful accident must occasion to a twelve hundred persons, all in the same inevitable danger beholding, with fearful astonishment, that instantaneous death which now stared them in the face.

7. In this distress the captain ordered the pinnace to be launched, into which, having tossed a small quantity of provisions, and some boxes of marmalade, he jumped in himself with nineteen others, who with their swords prevented the coming in of any more, lest the boat should sink.

8. In this condition they put off into the great Indian ocean, without a compass to steer by, or any fresh vent to what might fall from the heavens, whose mercy alone could deliver them. After they had rowed four days in this miserable condition, the captain, who had been for some time very sick and weak, died.

9. This added, if possible to their misery; for as they now fell into confusion, every one would govern, and no one would obey. This obliged them to elect one of their

any to command them, whose orders they implicitly
d to follow. This person proposed to the company to
lots and to cast every fourth man overboard ; as their
stock of provisions was so far spent, as not to be able at
y short allowance to sustain life above three days longer.
There were now nineteen persons in all ; in this
er were a friar and a carpenter, both of whom they
d exempt, as the one was useful to absolve and comfort
in their last extremity, and the other to repair the
ce in case of a leak or other accident.

The same compliment they paid to their new cap-
he being the odd man, and his life of much conse-
ce. He refused their indulgence a great while ; but
they obliged him to acquiesce ; so that there were
o die out of the sixteen remaining persons.

The three first submitted to their fate ; the fourth
Portuguese gentleman who had a younger brother in
bat, who, seeing him about to be thrown overboard,
tenderly embraced him, and with tears in his eyes
ght him to let him die in his room ; enforcing his ar-
nts by telling him that he was a married man, and had
and children at Goa, besides the care of three sisters,
bsolutely depended upon him ; that, as for himself,
is single, and his life of no great importance ; he there-
onjured him to suffer him to supply his place.

The elder brother, astonished, and melting with
enerosity, replied, that, since the divine providence
ppointed him to suffer, it would be wicked and unjust
mit any other to die for him, especially a brother, to
he was so infinitely obliged. The younger, persist-
his purpose, would take no denial ; but throwing
lf on his knees, held his brother, so fast, that the com-
could not disengage them.

Thus they disputed for a while, the elder brother
g him be a father to his children, and recomended
ife to his protection ; and as he would inherit his
, to take care of their common sisters ; but all he could
uld not make the younger desist. This was a scene
lerness that must fill every breast, susceptible of gen-
impressions, with pity. At last the constancy of the
brother yielded to the piety of the other.

15. He acquiesced, and suffered the gallant youth to supply his place, who, being cast into the sea, and a swimmer, soon got to the stern of the pinnace, and took hold of the rudder with his right hand, which being seized by one of the sailors, he cut off the hand with sword; then dropping into the sea, he presently caught again with his left, which received the same fate by a second blow.

16. Thus dismembered of both hands, he made a notwithstanding, to keep himself above water with his arms and two stumps, which he held bleeding upwards.

17. This moving spectacle so raised the pity of the company, that they cried out, "He is but one man, endeavour to save his life;" and he was accordingly taken into the boat, where he had his hands bound up as in the place and circumstances could permit.

18. They rowed all that night; and the next morning when the sun arose, as if Heaven would reward the piety of this young man, they descried land, which proved the mountains of Mozambique, in Africa, not far from Portuguese colony. Thither they all safely arrived, and they remained until the next ship from Lisbon passed and carried them to Goa.

CONVENIENCIES NOT ALWAYS NECESSARIES.

HOW few of what are now considered necessarily deserve the name. So accustomed are we to the many comforts which the ingenuity of man has procured, that we can hardly imagine how people could subsist without them. The history of our race, however, furnishes abundant proofs that our real wants are few, and many we cherish are by no means indispensable to our happiness.

2. We should perhaps find it difficult to dispense with our tea and coffee, and yet it is not two hundred years since these common beverages were first introduced into England. Tea is supposed to have been introduced into England in 1650, when a pound weight sold for about ten guineas.

was only used by princes and grandees until 1657, when a tea shop was opened in London and resorted to by all who could afford to drink it.

3. Probably tea was not in general use in families until after the year 1687. Coffee was introduced into England about the year 1652, and was sold only at public houses, which from that circumstance acquired the name of coffee houses. These soon became the resort of literary men and politicians, and on that account, rather than from any hostility to the berry itself, these houses were all shut up by royal proclamation in 1675.

4. Previous to the introduction of tea and coffee into England, the people were accustomed to drink beer and wine, but their use had long been known in the east. The Chinese were the first who prepared tea, and the following anecdote will show that they are at least as whimsical as Europeans, while it proves that the virtues attributed to tea are either imaginary, or may be found in many plants in our own country, whose cheapness has prevented them from being noticed.

5. When the Dutch first visited China they could not obtain their tea without disbursing money ; but on their second voyage, they carried a great quantity of dried sage, and bartered it with the Chinese at the rate of three or four pounds of tea for one of sage, but at length the Dutch could not procure a sufficient quantity of sage to supply the demand.

6. Tobacco, which is now consumed in such quantities under various forms, was first brought to England from America by Sir Francis Drake and Sir Walter Raleigh, about the year 1586, and met with an early and most violent opposition. The use of it was exclaimed against by the clergy and physicians, and even King James wrote a book against it, entitled the Counter-Blast to Tobacco.

7. In 1580, the usual dinner hour among the upper classes in England was eleven in the forenoon ; and wooden trenchers for plates were still to be found at the most sumptuous tables in 1592. Forks were not introduced into England before 1611, previous to which time the fingers had been the sole substitute. A writer of that day mentions the invention of forks to the great saving of napkins.

8. Potatoes, that infinitely useful root, which forms an almost indispensable part of our daily meal, and in some countries often the entire meal of the poor man, were introduced into Europe by Sir Walter Raleigh on his return from one of his voyages to America. A writer of celebrity remarks that in justice to that great man the potatoe deserved to have been called a Raleigh.

9. Carpets are now an article of considerable importance, yet, in the year 1580, the floors of the first mansions in England were only strewed with common rushes. Coach-eyes were first introduced into that kingdom from Holland in 1564, when, says a writer of that day, the sight of one put both man and horse into amazement.

10. Cards are now the most general although often abused means of amusement, and are used in almost every civilized country by both prince and peasant; yet it is not many centuries since they were invented in France for the entertainment of the court. Hats were not worn by the men until about the year 1400, previous to that time they wore hoods and cloth caps.

11. We are so accustomed to the conveniencies of modern dwellings, that we should find it difficult to live in houses without chimneys or windows, but glass was not used in private houses until the year 1180, and chimneys were not known in the year 1200.

12. Pins are very common, and extremely cheap, although they pass through the hands of twenty workmen before they are ready for sale. They were invented in 1543, before which time the ladies used small skewers. The consumption of this little article is now prodigious, and in England alone, several thousand persons are employed in the pin manufactories.

13. Sugar has long been used, but the consumption of this article is far greater now than it has been at any former period. The consumption of ardent spirits, which has so rapidly increased during the last century, for the extent of its influence on the character of mankind, has no parallel in the catalogue of luxuries. Other luxuries are innocent or only affect the property of those who use them, but the introduction of ardent spirits, like the blast of the desert, has tainted or destroyed the health, morals, and consequently the happiness of millions.

14. Commerce, since the fifteenth century, has rapidly spread these luxuries over the world, and the rulers of the nations have contrived to collect an immense revenue from them. They were chiefly brought to America from England, and the attempt of the mother country to impose a duty on tea imported into her colonies, without their consent, involved a principle, which produced that spirited resistance to her usurpations called the war of independence.

THE HOTTENTOT AND THE LION.

AN elderly Hottentot in the service of a Christian, near the upper part of Sunday river on the Cambdebo side, perceived a lion following him at a great distance for two hours together. Thence he naturally concluded, that the lion only waited for the approach of darkness, in order to make him a prey; and in the mean time could not expect any other than to serve for this fierce animal's supper; inasmuch as he had no other weapon of defence than a stick, and he knew that he could not get home before it was dark.

2. But as he was well acquainted with the nature of the lion, and the manner of its seizing upon its prey; and at the same time had leisure to ruminate on the ways and means in which it was most likely that his existence would be terminated, he at length hit on a method of saving his life.

3. For this purpose, instead of making the best of his way home, he looked out for a precipice; and, setting himself down on the edge of it, found to his great joy, that the lion likewise made a halt, and kept at the same distance as before.

4. As soon as it grew dark, the Hottentot sliding a little forwards, let himself down below the upper edge of the precipice upon some projecting part or cleft of the rock, where he could just keep himself from falling. But in order to cheat the lion still more, he set his hat and cloak on the stick, making with it a gentle motion just over his head, a little way from the edge of the precipice.

5. This crafty expedient had the desired success. He did not stay long in that situation, before the lion came

creeping softly towards him like a cat, and, mistaking the skin coat for the Hottentot himself, took his leap with such exactness and precision, as to fall headlong down the precipice, and was dashed in pieces.

SCENE BETWEEN GUSTAVUS VASA AND CRISTIERN.

Crist. TELL me, Gustavus, tell me why is this,
That, as a stream diverted from the banks
Of smooth obedience, thou hast drawn those men
Upon a dry unchannell'd enterprise,
To turn their inundation ? Are the lives
Of my misguided people held so light,
That thus thou'd'st push them on the keen rebuke
Of guarded majesty ; where justice waits
All awful and resistless, to assert
Th' impervious rights, the sanctitude of kings ;
And blast rebellion ?

Gust. Justice, sanctitude,
And rights ! O, patience ! Rights ! what rights, thou tyrant ?
Yes, if perdition be the rule of power,
If wrongs give right, O then, supreme in mischief,
Thou wert the lord, the monarch of the world !
Too narrow for thy claim. But if thou think'st
That crowns are vilely propertied, like coin,
To be the means, the specialty of lust,
And sensual attribution ; if thou think'st
That empire is of titled birth or blood ;
That nature, in the proud behalf of one,
Shall disenfranchise all her lordly race,
And bow her general issue to the yoke
Of private domination ; then, thou proud one,
Here know me for thy king. Howe'er, be told,
Not claim hereditary, not the trust
Of frank election,
Not even the high anointing hand of Heav'n,
Can authorize oppression, give a law
For lawless pow'r, wed faith to violation,

On reason build misrule, or justly bind
 Allegiance to injustice. Tyranny
 Absolves all faith; and who invades our rights,
 Howe'er his own commence, can never be
 But an usurper. But for thee, for thee
 There is no name. Thou hast abjur'd mankind,
 Dash'd safety from thy bleak, unsocial side,
 And wag'd wild war with universal nature.

Crist. Licentious traitor! thou canst talk it largely.
 Who made thee umpire of the rights of kings,
 And pow'r, prime attribute; as on thy tongue
 The poise of battle lay, and arms of force,
 To throw defiance in the front of duty?
 Look round, unruly boy! thy battle comes
 Like raw, disjointed, must'ring, feeble wrath,
 A war of waters, borne against a rock
 Of our firm continent, to fume, and chafe,
 And shiver in the toil.

Gust. Mistaken man!
 I come empower'd and strengthen'd in thy weakness;
 For though the structure of a tyrant's throne
 Rise on the necks of half the suffering world,
 Fear trembles in the cement; pray'rs, and tears,
 And secret curses, sap its mould'ring base,
 And steal the pillars of allegiance from it;
 Then let a single arm but dare the sway,
 Headlong it turns, and drives upon destruction.

Crist. Profane, and alien to the love of Heaven!
 Art thou still harden'd to the wrath divine,
 That hangs o'er thy rebellion? know'st thou not
 Thou art at enmity with grace, cast out,
 Made an anathema, a curse enroll'd
 Among the faithful, thou and thy adherents,
 Shorn from our holy church and offer'd up
 As sacred to perdition!

Gust. Yes, I know,
 When such as thou, with sacrilegious hand,
 Seize on the apostolic key of heaven,
 It then becomes a tool for crafty knaves
 To shut out virtue, and unfold those gates
 That heaven itself had barr'd against the lusts

Of avarice and ambition. Soft and sweet,
 As looks of charity, or voice of lambs
 That bleat upon the mountain, are the words
 Of Christian meekness ! mission all divine !
 'The law of love, sole mandate. But your gall,
 Ye Swedish prelacy, your gall hath turn'd
 The words of sweet but undigested peace,
 To wrath and bitterness. Ye hallow'd men,
 In whom vice sanctifies, whose precepts teach
 Zeal without truth, religion without virtue,
 Sack'd towns and midnight howlings, through the realm
 Receive your sanction. O, 'tis glorious mischief !
 When vice turns holy, puts religion on,
 Assumes the robe pontifical, the eye
 Of saintly elevation, blesseth sin,
 And makes the seal of sweet offended Heaven
 A sign of blood.

Crist. No more of this.

Gustavus, would'st thou yet return to grace,
 And hold thy motions in the sphere of duty,
 Acceptance might be found.

Gust. Imperial spoiler !

Give me my father, give me back my kindred,
 Give me the fathers of ten thousand orphans,
 Give me the sons in whom thy ruthless sword
 Has left our widows childless. Mine they were,
 Both mine and every Swede's, whose patriot breast
 Bleeds in his country's woundings, O, thou canst not
 Thou hast outstaid all reckoning ! Give me then
 My all that's left, my gentle mother there,
 And spare yon little trembler.

Crist. Yes, on terms
 Of compact and submission.

Gust. Ha ! with thee !

Compact with thee ! and mean'st thou for my country,
 For Sweden ? No, so hold my heart but firm,
 Although it wring for't, though blood drop for tears,
 And at the sight my straining eyes start forth—
 They both shall perish first.

NARRATIVE OF THE EXTRAORDINARY ADVENTURES OF FOUR
SAILORS, WHO WERE CAST AWAY ON THE DESERT ISLAND OF
SPITSBERGEN.

THESE northern seas, owing to the excessive cold of the climate, are frequently so full of ice, as to render it exceedingly hazardous to ships, which are thereby exposed to the danger of being crushed between two bodies of immense ice, or of being so completely surrounded, as to deprive them of every power of moving from the spot.

2. In this latter alarming situation were the crew of a Russian ship. A council was immediately held, when the mate mentioned what he recollected to have heard, that a ship's crew from Mesen, some time before had formed a resolution of passing the winter upon this island, and for that purpose had carried timber proper for building a hut at a little distance from the shore.

3. This information led the whole company to form the resolution of wintering there, should the hut be fortunately remaining. They were induced to adopt this measure from the certainty of perishing should they remain in the ship. They therefore deputed four of their crew to go in search of the hut, and make what further discoveries they could.

4. As no human creature inhabited the shore on which they were to land, it was absolutely necessary for them to carry some provisions with them for their support. They had to make their way, for nearly two miles, over loose heaps of ice, which the water had raised, and the wind had driven against each other; and this made it equally difficult and dangerous.

5. From this consideration, they avoided loading themselves too much with provisions, lest their weight might sink them between the pieces of ice, where they must inevitably perish.

6. Having previously considered all these matters, they provided themselves only with a musket and powder horn, containing twelve charges of powder and ball, an axe, a small kettle, a bag with about twenty pounds of flour, a

knife, a tinder box and tinder, a bladder filled with tobacco; and every man his wooden pipe.

7. Thus poorly equipped, these four sailors reached the island, little thinking what they were to endure while they remained on it. After exploring some small part of the country, they discovered the hut they were in pursuit of, at the distance of about an English mile and a half from the shore.

8. Its length was thirty-six feet, and its height and breadth eighteen. It consisted of a small antichamber about twelve feet broad, having two doors, the one to exclude the outer air, and the other to form a communication with the inner room. This contributed not a little to keep the larger room warm when it was once heated.

9. They found in the large room an earthen stove, constructed in the Russian manner. They rejoiced exceedingly at this discovery, though they found the hut had suffered very much from the severity of the weather, it having been built a considerable time. However, they contrived to make it supportable for that night.

10. The next morning early they repaired to the shore, in order to acquaint their comrades with their success, and also to get from the vessel such provisions, ammunition, and other necessaries, as might in some measure enable them to struggle with the approaching winter.

11. But what pen can properly describe the terrible situation of their minds, when, coming to the place at which they landed, they discovered nothing but an open sea, clear of all ice, though, but a day before, it had covered the ocean! During the night, a violent storm had arisen, which had been the cause of this change of appearance in the ocean.

12. Whether the ice, which had before surrounded the vessel, being put in motion by the violence of the winds and waves, had crushed the ship to pieces, or whether she had been carried by the current into the main ocean, it was impossible for them to determine.

13. However, they saw the ship no more; and as she was never afterwards heard of, it is most likely that she went to the bottom with every soul on board. This dread-

ful event deprived the poor unhappy wretches of all hopes of ever again seeing their native country.

14. They returned to their hut, and there bewailed their deplorable lot, more perhaps to be pitied, than those who were buried in the bosom of the deep. Their thoughts were, of course, first directed to procure subsistence, and to repair their hut.

15. Their twelve charges of powder and shot soon produced them as many rein deer, of which there fortunately happened to be many on the island. They then set about repairing their hut, and filled up all the crevices, through which the air found its way, with the moss that grew there in plenty.

16. As it was impossible to live in that climate without fire, and as no wood grew upon the island, they were much alarmed on that account. However, in their wanderings over the beach, they met with plenty of wood, which had been driven on shore by the waves.

17. This principally consisted of the wrecks of ships ; but sometimes whole trees with their roots came on shore ; the undoubted produce of some more hospitable clime, which were washed from their native soil by the overflowing of rivers, or some other accident.

18. As soon as their powder and shot were exhausted, they began to be in dread of perishing with hunger ; but good fortune, and their own ingenuity, to which necessity always gives a spur, removed these dreadful apprehensions. In the course of their traversing the beach, they one day discovered some boards, in which were large hooks and nails in abundance.

19. By the assistance of these, they made spears and arrows ; and from a yew tree, which had been thrown on shore by the waves, they formed plenty of bows. With these weapons, during the time of their continuance on the island, they killed upwards of two hundred and fifty rein deer, besides a great number of blue and white foxes.

20. The flesh of these animals served them for food, and their skins were equally useful in supplying them with warm cloathing. The number of white bears they killed were only ten ; for these animals being very strong defended themselves with great vigor and fury, and even ventured

to make their appearance frequently at the door of their hut, from whence they were driven with some difficulty and danger.

21. Thus these three different sorts of animals were the only food of these miserable mariners, during their long and dreary abode on this island.

22. The intenseness of the cold, and the want of proper conveniences, rendered it impossible for them to cook their victuals properly, so that they were obliged to eat their provisions almost raw, and without bread or salt.

23. There was but one stove in the hut, and that being in the Russian manner, was not proper for boiling. However, to remedy this inconvenience as much as possible, they dried some of their provisions, during the summer, in the open air, and then hung them up in the upper part of the hut, which being continually filled with smoke, they thus became thoroughly dried.

24. This they used instead of bread, which made them relish their half boiled meat the better. They procured their water in summer from the rivulets that fell from the rocks; and in the winter, from snow and ice thawed. This was their only drink; and their small kettle was the only convenience they had to make use of for this and many other purposes.

25. As it was necessary to keep up a continual fire, they were particularly cautious not to let the light be extinguished; for though they had both steel and flints, yet they had no tinder; and it would have been a terrible thing to be without a light in a climate where darkness reigns so many months during the winter.

26. They therefore fashioned a kind of lamp, which they filled with reindeer fat, and stuck into it some twisted linen shaped in the form of a wick. After many trials, they at last brought their lamp to complete perfection, and kept it burning without intermission, from the day they first made it, till they embarked for their native country.

27. They also found themselves in want of shoes, boots, and other necessary articles of dress, for all which they found wonderful resources in that genius to which necessity gives birth.

28. Having lived more than six years upon this dreary and inhospitable island, a ship happened to arrive there, which took three of them on board, and carried them back to their native country. The fourth man was seized with the scurvy, and being naturally indolent, and not using proper exercise, he died, after lingering for some time, when his companions buried him in the snow.

PEDIGREE. A DIALOGUE BETWEEN MARY AND HER AUNT BETTY.

Mary. AUNT Betty ! why are you always mending that old picture ?

Aunt Betty. Old picture ! miss, and pray who told you to call it an old picture ?

Mary. Pray, Aunt, is it not an old picture ? I am sure it looks ragged enough.

Aunt B. And pray, niece, is it not ten times more valuable on that account ? I wish I could ever make you entertain a proper respect for your family.

Mary. Do I not respect the few that remain of them, and yourself among the rest ? But what has that old—what shall I call it, to do with our family ?

Aunt B. It is our family coat of arms; the only document which remains to establish the nobility and purity of our blood.

Mary. What is purity of blood, aunt ? I am sure I have heard Mrs. Pimpleton say your complexion was almost orange, and she believed it arose from some impurity of the blood.

Aunt. B. Tut, tut ! you hussey, I am sure my complexion will not suffer by a comparison with any of the Pimpleton race. But that is neither here nor there ; it matters not what the complexion is, or the present state of the blood, provided the source is pure. Do people drink the less water because it filtrates through clay ?

Mary. But what is pure and noble blood, aunt ?

Aunt B. Blood, my dear, which has proceeded from some

great and celebrated man through the veins of many generations, without any mixture with vulgar blood.

Mary. Then whom did we proceed from, Aunt Betty?

Aunt B. From Sir Gregory Mc Grincell, who lived in the time of Elizabeth, and left sons a dozen, from the youngest of whom, James Mc Grincell, gentleman, we are descended.

Mary. What does a gentleman mean, aunt?

Aunt B. It means one who has too high a sense of his ancestry to engage in any of what are vulgarly called the useful employments.

Mary. It must mean a lazy man, then, I should think. Was he not extremely poor, aunt?

Aunt B. Poor! What is poverty in the scale of nobility? It is the glory of our house that they have always preferred honorable poverty to disgraceful industry.

Mary. Why, aunt, every body does not think as you do. I heard the parson's wife say you would be a better Christian, and serve your Maker more faithfully, by doing something profitable, than by spending your time in idleness and depending upon the church for support.

Aunt B. She had better mind her own business, and not slander her parishioners. Mighty well, indeed, if the descendant of Sir Gregory Mc Grincell is to be taught her duty to her ancestors by the daughter of a ploughman, and the wife of a country parson.

Mary. I am sure she is a very good woman, and my mother considers her a pattern of humility.

Aunt B. Did she display her humility in walking before me at the Deacon's funeral? Answer me that.

Mary. She had not the arrangement of the procession, Aunt.

Aunt B. She ought to have known her place, however. I shall take care how I go to any more vulgar funerals to be insulted, I promise you.

Mary. I cannot see what should make us better than our neighbours, for my mother once told me that her grandfather was only an hostler.

Aunt B. Your mother takes a great deal of pains to expose the dark spots in our escutcheon. But did she ever tell you that when my grandfather was engaged in that

profession, it was customary for gentlemen to be their own grooms? No, I'll warrant not.

Mary. Then there is no disgrace in any employment, if it be only fashionable?

Aunt B. None at all, my dear, for Count Rumford was a cook, and Sir Isaac Newton a spectacle maker.

Mary. But of what use is our noble blood in this country, aunt, where merit alone is respected?

Aunt B. Merit, indeed! and what have we to do with merit? It is well enough for those of vulgar origin to possess merit, the well born do not need it.

Mary. How did our great ancestor obtain his title, then?

Aunt B. O, to be sure the founder of a family must do something to deserve his title.

Mary. What did Sir Gregory do?

Aunt B. Do! why he painted so flattering a likeness of Queen Elizabeth, that she knighted him immediately.

Mary. Then he was a painter by trade?

Aunt B. By trade! the minx will drive me distracted. Be it known to you, miss, we have never had a tradesman in our family, and I trust I never shall live to see it so degraded. Painting was merely Sir Gregory's profession.

Mary. I hope I shall learn in time to make the proper distinctions, but I fear it will be difficult, for my mother always taught me to allow no other distinction than that of personal worth, and I must confess I do not see the propriety of any other.

Aunt B. No, and I presume you never will, while your mother entertains her present low ideas of *misreputable industry*, as she pleases to call the occupation of those who are mean enough to work for their living. I did hope to make you sensible of the dignity of your descent, but I now find I must look elsewhere for an heir to my invaluable legacy, this precious, precious coat of arms.

DESCRIPTION OF THE FALLS OF NIAGARA.

AMONG the many natural curiosities which this country affords, the cataract of Niagara is infinitely the greatest.

In order to have a tolerable idea of this stupendous fall of water, it will be necessary to conceive that part of the country in which Lake Erie is situated to be elevated above that which contains Lake Ontario, about three hundred feet.

2. Figure to yourself the first collection of these waters, at a distance of more than two thousand miles, passing through the Lake of the Woods, and several smaller ones, and at length falling into Lake Superior, which is at least sixteen hundred miles in circumference, and is supplied by more than thirty considerable rivers.

3. This vast body of water passes into Lake Huron, which is eight hundred miles in circumference, where meeting the waters of Lake Michigan, which is larger than Lake Huron, it continues its course into Lake Erie, which is nearly eight hundred miles in circuit.

4. This immense collection of water then rushes down the Niagara river to the frontier of what may be called the upper country, where with astonishing grandeur it is precipitated down a perpendicular precipice of about one hundred and seventy-six feet, which forms the celebrated cataract of Niagara.

5. The Canada shore affords the most satisfactory view of these falls, as the greatest body of water descends upon that side, but the view from the other side is not without its peculiar beauties. That part of the Canada shore which presents a full view of the falls is called the Table Rock. It is the nearest point which may be approached with safety, as it is just upon the margin of the great sheet of falling water.

6. From this spot you have a fair view of the whole falls rushing with such incredible swiftness over the precipice to the unfathomable abyss beneath, that when you first fix your eye upon the descending mass, you involuntarily shudder, and retreat as if fearful of being overwhelmed in the vast descent of waters.

7. The current of the Niagara river begins to grow very strong more than two miles above the falls, so that in order to cross over in safety it is necessary to ascend a mile further. The first mile above the falls exhibits one continued scene of foaming billows dashing and rebound-

20. My infant still continued to be the property of its original Indian owners. I was nevertheless permitted to keep it with me a while longer, for the sake of saving them the trouble of looking after it. When the weather began to grow cold, shuddering at the prospect of approaching winter, I acquainted my new mother, that I did not think it would be possible for me to endure it, if I must spend it with her, and fare as the Indians did.

21. Listening to my repeated and earnest solicitations, that I might be disposed of among some of the French inhabitants of Canada, she at length set off with me and my infant, attended by some male Indians, upon a journey to Montreal, in hopes of finding a market for me there. But the attempt proved unsuccessful, and the journey tedious indeed.

22. Our provision was so scanty as well as insipid and unwholesome; the weather was so cold, and the travelling so very bad, that it often seemed as if I must have perished on the way.

23. While we were at Montreal, we went into the house of a certain French gentleman, whose lady being sent for, and coming into the room where I was, to examine me, seeing I had an infant, exclaimed with an oath, "I will not buy a woman who has a child to look after."

24. There was a swill pail standing near me, in which I observed some crusts and crumbs of bread swimming on the surface of the greasy liquor it contained. Sorely pinched with hunger, I skimmed them off with my hands, and ate them; and this was all the refreshment which the house afforded me.

25. Somewhere in the course of this visit to Montreal, my Indian mother was so unfortunate as to catch the small pox of which distemper she died, soon after our return, which was by water, to St. Francois. And now came on the season when the Indians began to prepare for a winter's hunt.

26. I was ordered to return my poor child to those of them who still claimed it as their property. This was a severe trial. The babe clung to my bosom with all its might; but I was obliged to pluck it thence, and deliver it, shrieking and screaming, enough to penetrate a heart of stone.

into the hands of those unfeeling wretches, whose tender mercies may be termed cruel.

27. It was soon carried off by a hunting party of those Indians to a place called Messiskow, at the lower end of Lake Champlain, whither, in about a month after, it was my fortune to follow them. And here I found it, it is true, but in a condition that afforded me no great satisfaction ; it being greatly emaciated and almost starved.

28. I took it in my arms, put its face to mine, and it instantly bit me with such violence, that it seemed as if I must have parted with a piece of my cheek. I was permitted to lodge with it that, and the two following nights ; but every morning that intervened, the Indians, I suppose on purpose to torment me, sent me away to another wigwam which stood at a little distance, though not so far from the one in which my distressed infant was confined, but that I could plainly hear its incessant cries, and heart-rending lamentations.

29. In this deplorable condition, I was obliged to take my leave of it, on the morning of the third day after my arrival at the place. We moved down the lake several miles the same day; and the night following was remarkable on account of the *great earthquake* which terribly shook that howling wilderness.

30. Among the islands hereabouts, we spent the winter season, often shifting our quarters, and roving about from one place to another ; our family consisting of three persons, only, beside myself, viz. my late mother's daughter, whom therefore I called my sister, her sanhop, and a pappoose.

31. They once left me alone two dismal nights; and when they returned to me again, perceiving them smile at each other, I asked what is the matter ? They replied, that two of my children were no more. One of which, they said, died a natural death, and the other was knocked on the head.

32. I did not utter many words, but my heart was sorely pained within me, and my mind exceedingly troubled with strange and awful ideas. I often imagined, for instance, that I plainly saw the naked carcases of my deceased children hanging upon the limbs of the trees, as the Indians

are wont to hang the raw hides of those beasts which they take in hunting.

33. It was not long, however, before it was so ordered by kind Providence, that I should be relieved in a good measure from those horrid imaginations; for as I was walking one day upon the ice, observing a smoke at some distance upon the land; it must proceed, thought I, from the fire of some Indian hut; and who knows but some one of my poor children may be there.

34. My curiosity, thus excited, led me to the place, and there I found my son Caleb, a little boy between two and three years old, whom I had lately buried; in sentiment at least; or rather imagined to have been deprived of life, and perhaps also denied a decent grave.

35. I found him likewise in tolerable health and circumstances, under the protection of a fond Indian mother; and moreover had the happiness of lodging with him in my arms one joyful night. Again we shifted our quarters; and when we had travelled eight or ten miles upon the snow and ice, came to a place where the Indians manufactured sugar which they extracted from the maple trees.

36. Here an Indian came to visit us, whom I knew, and who could speak English. He asked me why I did not go to see my son Squire. I replied that I had lately been informed that he was dead. He assured me that he was yet alive, and but two or three miles off, on the opposite side of the lake.

37. At my request, he gave me the best directions he could to the place of his abode. I resolved to embrace the first opportunity that offered of endeavouring to search it out. While I was busy in contemplating this affair, the Indians obtained a little bread, of which they gave me a small share.

38. I did not taste a morsel of it myself, but saved it all for my poor child, if I should be so lucky as to find him. At length, having obtained of my keepers leave to be absent for one day, I set off early in the morning; and steering, as well as I could, according to the directions which the friendly Indian had given me, I quickly found the place, which he had so accurately marked out.

39. I beheld, as I drew nigh, my little son without the camp; but he looked, thought I, like a starved and mangy

puppy, that had been wallowing in the ashes. I took him in my arms, and he spoke to me these words, in the Indian tongue; "Mother, are you come?"

40. I took him into the wigwam with me, and observing a number of Indian children in it, I distributed all the bread which I had reserved for my own child, among them all; otherwise I should have given great offence.

41. My little boy appeared to be very fond of his new mother, kept as near me as possible while I stayed; and when I told him I must go, he fell as if he had been knocked down with a club.

42. But having recommended him to the care of Him who made him, when the day was far spent, and the time would permit me to stay no longer, I departed, you may well suppose, with a heavy load at my heart. The tidings I had received of the death of my youngest child had, a little before, been confirmed to me beyond a doubt; but I could not mourn so heartily for the deceased as for the living child.

43. When the winter broke up, we removed to St. John's; and through the ensuing summer, our principal residence was at no great distance from the fort at that place. In the mean time, however, my sister's husband having been out with a scouting party to some of the English settlements, had a drunken frolic at the fort, when he returned.

44. His wife, who never got drunk, but had often experienced the ill effects of her husband's intemperance, fearing what the consequence might prove, if he should come home in a morose and turbulent humour, to avoid his insolence, proposed that we should both retire, and keep out of the reach of it, until the storm abated.

45. We absconded accordingly; but so it happened, that I returned and ventured into his presence, before his wife had presumed to come nigh him. I found him in his wigwam, and in a surly mood; and not being able to revenge upon his wife, because she was not at home, he laid hold of me, and hurried me to the fort; and, for a trifling consideration, sold me to a French gentleman whose name was Saccapee.

46. It is an ill wind certainly that blows nobody any good. I had been with the Indians a year lacking fourteen

days; and, if not for my sister, yet for me, it was a lucky circumstance indeed, which thus at last, in an unexpected moment, snatched me out of their cruel hands, and placed me beyond the reach of their insolent power.

47. After my Indian master had disposed of me in the manner related above, and the moment of sober reflection had arrived, perceiving that the man who bought me had taken the advantage of him in an unguarded hour, his resentment began to kindle, and his indignation rose so high, that he threatened to kill me if he should meet me alone: or if he could not revenge himself thus, that he would set fire to the fort.


48. I was therefore secreted in an upper chamber, and the fort carefully guarded, until his wrath had time to cool. My service in the family, to which I was advanced, was perfect freedom, in comparison with what it had been among the barbarous Indians.

49. My new master and mistress were both as kind and generous towards me as I could reasonably expect. I seldom asked a favour of either of them, but it was readily granted. In consequence of which, I had it in my power, in many instances, to administer aid and refreshment to the poor prisoners of my own nation, who were brought into St. John's during my abode in the family of the abovementioned benevolent and hospitable Saccapsee.

50. Yet even in this family such trials awaited me as I had little reason to expect; but stood in need of a large stock of prudence, to enable me to encounter them. In this I was greatly assisted by the governor, and Col. Schuyler, who was then a prisoner.

51. I was moreover under unspeakable obligations to the governor on another account. I had received intelligence from my daughter Mary, the purport of which was, that there was a prospect of her being shortly married to a young Indian of the tribe of St. Francois, with which tribe she had continued from the beginning of her captivity. These were heavy tidings, and added greatly to the poignancy of my other afflictions.

52. However, not long after I had heard this melancholy news, an opportunity presented of acquainting that humane and generous gentleman, the commander in chief



and my illustrious benefactor, with this affair also, who, in compassion for my sufferings, and to mitigate my sorrows, issued his orders in good time, and had my daughter taken away from the Indians, and conveyed to the same nunnery where her sister was then lodged, with his express injunction, that they should both of them together be well looked after, and carefully educated, as his adopted children.

53. In this school of superstition and bigotry, they continued while the war in those days between France and Great Britain lasted. At the conclusion of which war, the governor went home to France, took my oldest daughter along with him, and married her there to a French gentleman, whose name is Cron Lewis.

54. He was at Boston with the fleet under Count de Estaing, (1778) and one of his clerks. My other daughter still continuing in the nunnery, a considerable time had elapsed after my return from captivity, when I made a journey to Canada, resolving to use my best endeavours not to return without her.

55. I arrived just in time to prevent her being sent to France. She was to have gone in the next vessel that sailed for that place. And I found it extremely difficult to prevail with her to quit the nunnery and go home with me.

56. Yea, she absolutely refused; and all the persuasions and arguments I could use with her was to no effect, until after I had been to the governor, and obtained a letter from him to the superintendant of the nuns, in which he threatened if my daughter should not be delivered immediately into my hands, or could not be prevailed with to submit to my parental authority, that he would send a band of soldiers to assist me in bringing her away.

57. But so extremely bigoted was she to the customs and religion of the place, that after all, she left it with the greatest reluctance, and the most bitter lamentations, which she continued as we passed the streets, and wholly refused to be comforted. My good friend, Major Small, whom we met with on the way, tried all he could to console her; and was so very kind and obliging as to bear us company, and carry my daughter behind him on horseback.

58. But I have run on a little before my story; for I have not yet informed you of the means and manner of my

ble; his looks are determined; his gait is stately, and his voice tremendous. In a word the body of the lion appears to be the best model of strength joined to agility.

14. As a proof that he is capable of exercising a generous and friendly disposition towards mankind, we have the following anecdote of one which was kept in the tower of London.

15. When this lion was confined in the den alone, an accident happened to the lower part of it, which so impaired the wood work, that he could not be kept with safety; the carpenter was therefore called to repair it, who wisely stood at a distance, and would not approach the den for fear of the lion.

16. Upon this, one of the keepers stepped into the den, and engaged to keep the lion at the upper part of his house, while the carpenter was at work beneath. It happened, however, that the keeper, after playing some time with the lion, fell fast asleep.

17. The carpenter continued his work, without knowing the danger to which he was exposed; and when he had finished his work, called to the keeper to come down and fasten the door; but received no answer.

18. He then ran out of the den, and was greatly surprised to see, through the grate, both the keeper and the lion stretched upon the floor, and sleeping together. He called to him again, but the keeper was too sound asleep to return any answer.

19. The lion, however, reared up his frightful head, and after looking some time at the carpenter, threw his huge paw over the keeper's breast, and laying his nose upon his head, again composed himself to rest.

20. The carpenter, already terrified with his own situation was still more alarmed when he saw the keeper thus encircled with the paws of the lion, and ran into the house for aid.

21. Some of the people came out, and having bolted the den door, which the carpenter had neglected in his precipitate retreat, they roused the keeper from his sleep, who, shaking the lion by the paw, took his leave; but the lion was too well bred to suffer his friend to go without some little ceremony or marks of esteem.

22. He first rubbed his great nose against the keeper's knees, and then held him by the coat, as if he would have said, "Do stay a little longer;" and when he found that no entreaties could prevail, he courteously waited on him to the door.

STORY OF THE GRATEFUL TURK.

IT is too much to be lamented, that different nations frequently make bloody wars with each other; and when they take any of their enemies prisoners, instead of using them well and restoring them to liberty, they confine them in prisons, or sell them as slaves. The enmity that there has often been between many of the Italian states, particularly the Venetians and Turks, is sufficiently known.

2. It once happened that a Venetian ship had taken many of the Turks prisoners, and, according to the barbarous custom I have mentioned, these unhappy men had been sold to different persons in the city. By accident one of the slaves lived opposite to the house of a rich Venetian, who had an only son, of about the age of twelve years.

3. It happened that this little boy used frequently to stop as he passed near Hamet, for that was the name of the slave, and gaze at him very attentively. Hamet, who remarked in the face of the child the appearance of good nature and compassion, used always to salute him with the greatest courtesy, and testified the greatest pleasure in his company.

4. At length the little boy took such a fancy to the slave, that he used to visit him several times in the day and brought him such little presents as he had it in his power to make, and which he thought would be of use to his friend.

5. But though Hamet seemed always to take the greatest delight in the innocent caresses of his little friend, yet the child could not help remarking that Hamet was frequently extremely sorrowful; and he often surprised him on a sudden, when tears were trickling down his face, although he did his utmost to conceal them.

6. The little boy was at length so much affected with the repetition of this sight, that he spoke of it to his father, and begged him if he had it in his power, to make poor Hamet happy. The father, who was extremely fond of his son, and besides, had observed that he seldom requested any thing which was not generous and humane, determined to see the Turk himself and talk to him.

7. Accordingly he went to him the next day, and observing him for some time in silence, was struck with the extraordinary appearance of mildness and honesty which his countenance discovered. At length he said to him, Are you that Hamet of whom my son is so fond and of whose gentleness, and courtesy I have so often heard him talk ?

8. Yes said the Turk, I am that unfortunate Hamet, who have now been for three years a captive : during that space of time, your son, if you are his father, is the only human being that seems to have felt any compassion for my sufferings ; therefore, I must confess, he is the only object to which I am attached in this barbarous country ; and night and morning I pray that Power, who is equally the God of Turks and Christians, to grant him every blessing he deserves, and to preserve him from all the miseries I suffer.

9. Indeed, Hamet, said the merchant, he is much obliged to you, although from his present circumstances, he does not appear much exposed to danger. But tell me, for I wish to do you good, in what can I assist you ? for my son informs me that you are the prey of continual regret and sorrow.

10. Is it wonderful answered the Turk, with a glow of generous indignation that suddenly animated his countenance, is it wonderful that I should pine in silence, and mourn my fate, who am bereft of the first and noblest present of nature, my liberty ? And yet, answered the Venetian, how many thousands of our nation do you retain in fetters ?

11. I am not answerable, said the Turk, for the cruelty of my countrymen, more than you are for the barbarity of yours. But as to myself, I have never practised the inhuman custom of enslaving my fellow-creatures ; I have never

spoiled Venetian merchants of their property to increase my riches; I have always respected the rights of nature, and therefore it is the more severe——

12. Here a tear started from his eye, and wetted his manly cheek; instantly, however, he recollected himself, and folding his arms upon his bosom, and gently bowing his head, he added, God is good, and man must submit to his decrees. The Venetian was affected with this appearance of manly fortitude, and said, Hamet, I pity your sufferings, and may perhaps be able to relieve them. What would you do to regain your liberty?

13. What would I do? answered Hamet; I would confront every pain and danger that can appal the heart of man. Nay, answered the merchant, you will not be exposed to such a trial. The means of your deliverance are certain; provided your courage does not belie your appearance.

14. Name them! name them! cried the impatient Hamet; place death before me in every horrid shape, and if I shrink——Patience, answered the merchant, we shall be observed. But hear me attentively. I have in this city an inveterate foe, who has heaped upon me every injury which can most bitterly sting the heart of man.

15. This man is brave as he is haughty; and I must confess that the dread of his strength and valour has hitherto deterred me from resenting his insults as they deserve. Now, Hamet, your look, your form, your words, convince me that you are born for manly daring.

16. Take this dagger; and as soon as the shades of night involve the city, I will myself conduct you to the place; where you may at once revenge your friend, and regain your freedom.

17. At this proposal, scorn and shame flashed from the kindling eye of Hamet, and passion for a considerable time deprived him of the power of utterance; at length he lifted his arms as high as his chains would permit, and cried with an indignant tone, Mighty Prophet! and are these the wretches to whom you permit your faithful votaries to be enslaved?

18. Go, base Christian, and know that Hamet would not stoop to the vile trade of an assassin, for all the wealth of Venice! no, not to purchase the freedom of all his race!

At these words the merchant, without seeming much abashed told him he was sorry he had offended him; but that he thought freedom had been dearer to him than he found it was.

19. However, added he, as he turned his back, you will reflect upon my proposal, and perhaps by to-morrow you may change your mind. Hamet disdained to answer, and the merchant went his way.

20. The next day, however, he returned in company with his son, and mildly accosted Hamet thus; The abruptness of the proposal I yesterday made you, might, perhaps, astonish you; but I am now come to discourse the matter more calmly with you, and I doubt not, when you have heard my reasons——

21. Christian, interrupted Hamet, with a severe, but composed countenance, cease at length to insult the miserable with proposals more shocking than even these chains. If thy religion permit such acts as those, know that they are execrable and abominable to the soul of every Mahometan; therefore, from this moment, let us break off all farther intercourse, and be strangers to each other.

22. No, answered the merchant, flinging himself into the arms of Hamet, let us from this moment be more closely linked than ever! Generous man, whose virtues may at once disarm and enlighten thy enemies! Fondness for my son first made me interested in thy fate; but from the moment that I saw thee yesterday, I determined to set thee free. Therefore, pardon me this unnecessary trial of thy virtue, which has only raised thee higher in my esteem.

23. Francisco has a soul which is averse to deeds of treachery and blood, as even Hamet himself. From this moment generous man, thou art free; thy ransom is already paid, with no other obligation than that of remembering the affection of this thy young and faithful friend; and perhaps, hereafter, when thou seest an unhappy Christian groaning in Turkish fetters, thy generosity may make thee think of Venice.

24. The feelings of Hamet at this unexpected deliverance, are not to be described. Francisco put him on board a ship, which was bound to one of the Grecian Islands, and after taking leave of him in the tenderest manner, forced him to accept of a purse of gold to pay his expences.

25. Affectionate was the parting of Hamet with his little friend, whom he embraced in an agony of tenderness, wept over him, and implored Heaven to grant him all the blessings of this life.

26. About six months afterwards, one morning, while the family were all in bed, Francisco's house was discovered to be on fire, and great part of the house was in flames before the family were alarmed. The terrified servant had but just time to awaken Francisco, who was no sooner got into the street, than the whole staircase gave way, and fell into the flames.

27. If the merchant thought himself happy on having saved himself, it was only for a moment, as he soon recollected, that his beloved son was left behind to the mercy of the flames. He sunk into the deepest despair, when upon inquiry he found, that his son, who slept in an upper apartment, had been forgotten in the general confusion.

28. He raved in agonies of grief, and offered half his fortune to any one who would risk his life to save his child. As he was known to be very rich, several ladders were instantly raised by those who wished to obtain the reward; but the violence of the flames drove every one down who attempted it.

29. The unfortunate youth then appeared on the top of the house, extending his arms, and calling out for aid. The unhappy father became motionless, and remained in a state of insensibility. At this critical moment, a man rushed through the crowd and ascended the tallest ladder, seemingly determined to rescue the youth, or perish in the attempt.

30. A sudden gust of flame bursting forth, led the people to suppose he was lost; but he presently appeared, descending the ladder with the child in his arms, without receiving any material injury. A universal shout attended this noble action, and the father, to his inexpressible surprise, on recovering from his swoon, found his child in his arms.

31. After giving vent to the first emotions of tenderness, he inquired after his generous deliverer, whose features were so changed by the smoke, that they could not be distinguished. Francisco immediately presented him

with a purse of gold, promising the next day to give him the reward he had offered.

32. The stranger replied that he should accept of no reward. Francisco started, and thought he knew the voice, when his son flew to the arms of his deliverer, and cried out, "It is my dear Hamet! it is my dear Hamet!"

33. The astonishment and gratitude of the merchant were equally excited; and retiring from the crowd, he took Hamet with him to a friend's house. As soon as they were alone, Francisco enquired by what means he had been a second time enslaved.

34. I will tell you in a few words, said the generous Turk. When I was taken by the Venetian galleys, my father shared in my captivity. It was his fate and not my own, which so often made me shed those tears, which first attracted the notice of your amiable son.

35. As soon as your bounty had set me free, I flew to the Christian who had purchased my father. I told him, that as I was young and vigorous, and he aged and infirm, I would be his slave instead of my father.

36. I added too, the gold which your bounty had bestowed on me, and by these means, I prevailed on the Christian to send back my father in that ship you had provided for me, without his knowing the cause of his freedom. Since that time I have staid here a willing slave, and Heaven has been so gracious as to put it into my power to save the life of that youth, which I value a thousand times more than my own.

37. The merchant was astonished at such an instance of gratitude and affection, and pressed Hamet to accept of the half of his fortune, and to settle in Venice for the remainder of his days. Hamet, however, with a noble magnanimity, refused the offer, saying, he had done no more than what every one ought to do in a similar situation.

38. Though Hamet seemed to underrate his past services to the merchant, yet the latter could not suffer things to pass in this manner. He again purchased his freedom, and fitted a ship out on purpose to take him back to his own country. At parting, they mutually embraced each other, and, as they thought, took an eternal farewell.

39. After many years had elapsed, and young Francisco was grown up to manhood, beloved and respected by every one, it so happened that some business made it necessary for him and his father to visit a neighbouring city on the coast; and as they supposed a passage by sea would be more expeditious than by land, they embarked in a Venetian vessel which was bound to that port. and ready to sail.

40. A favourable gale soon wafted them out of sight, and promised them a speedy passage: but, unfortunately for them, before they had proceeded half their voyage, they were met by some Turkish vessels, who, after an obstinate resistance from the Venetians, boarded them, loaded them with irons, and carried them prisoners to Tunis. There they were exposed in the market place in their chains, in order to be sold as slaves.

41. At last, a Turk came to the market, who seemed to be a man of superior rank, and after looking over the prisoners, with an expression of compassion, he fixed his eyes upon young Francisco, and asked the captain what was the price of that young captive.

42. The captain replied, that he would not part with him for less than five hundred pieces of gold. The Turk considered that as a very extraordinary price since he had seen him sell others, that exceeded him in strength and vigor, for less than a fifth part of that money.

43. That is true, replied the captain; but he shall either fetch me a price that will repay me the damage he has occasioned me, or he shall labour all the rest of his life at the oar. The Turk asked him what damage he could have done him more than the rest of the crew.

44. It was he, replied the captain, who animated the Christians to make a desperate resistance, and thereby proved the destruction of many of my bravest seamen. We three times boarded them with a fury that seemed invincible, and each time did that youth attack us with a cool and determined opposition; so that we were obliged to give up the contest, till other ships came to our assistance. I will therefore have the price for him, or I will punish him for life.

45. The Turk now surveyed young Francisco more attentively than before; and the young man, who had hitherto fixed his eyes in sullen silence on the ground, at length raised them up; but he had no sooner beheld the person who was talking to the captain, than, in a loud voice, he uttered the name of Hamet. The Turk, struck with astonishment, surveyed him for a moment, and then caught him in his arms.

46. After a moment's pause, the generous Hamet lifted up his hands to heaven, and thanked his God, who had put it in his power to show his gratitude; but words cannot express his feelings, when he found that both father and son were slaves. Suffice it to say, that he instantly bought their freedom, and conducted them to his magnificent house in the city.

47. They had here full leisure to discourse on the strange vicissitudes of fortune, when Hamet told his Venetian friend, that after their generosity had procured him liberty, he became an officer in the Turkish army, and happening to be fortunate in all his enterprizes, he had been gradually promoted, till he arrived at the dignity of Bashaw of Tunis.

48. That in this situation, he found the greatest consolation in alleviating the misfortunes of the Christian prisoners, and always attended the sales of those unhappy slaves, to procure liberty to a certain number of them. And gracious Allah, added he, has this day put it in my power in some measure to return the duties of gratitude.

49. They continued some days with Hamet, who did every thing in his power to amuse and divert them; but as he found their desire was to return to their own country, he told them that he would not detain them against their wishes; and that they should embark the next day in a ship bound for Venice, which would be furnished with a passport to carry them safe there.

50. The next day, he dismissed them with every mark of tenderness and affection, and ordered a party of his own guards to attend them to the vessel. They had no sooner got on board, than they found to their inexpressible surprise and joy, that they were in the very ship in which they had been taken, and that, by the generosity of Hamet,

not only the ship, but even the whole crew, were redeemed and restored to freedom.

51. Francisco and his son, after a quick passage, arrived in their own country, where they lived beloved and respected, and endeavored to convince every one they knew, how great were the vicissitudes of fortune, and that God never suffers humanity and generosity to go unrewarded, here or hereafter.

THE QUARREL OF BRUTUS AND CASSIUS.

Cassius. THAT you have wrong'd me doth appear in this,
You have condemn'd and not'd Lucius Pella,
For taking bribes here of the Sardians;
Wherein my letter (praying on his side,
Because I knew the man) was slighted of.

Brutus. You wrong'd yourself to write in such a case.

Cas. In such a time as this, it is not meet
That every nice offence should bear its comment.

Bru. Yet let me tell you, Cassius, you yourself
Are much condemn'd to have an itching palm,
To sell and mart your offices for gold,
To undeservers.

Cas. I an itching palm!
You know that you are Brutus that speak this,
Or, be assured, this speech were else your last.

Bru. The name of Cassius honors this corruption,
And chastisement doth therefore hide its head.

Cas. Chastisement!

Bru. Remember March, the Ides of March remember;
Did not great Julius bleed for justice sake?
What villain touched his body, that did stab,
And not for justice? What! shall one of us,
That struck the foremost man of all this world,
But for supporting robbers; shall we now
Contaminate our fingers with these bribes?
And sell the mighty meed of our large honors
For so much trash as may be grasped thus?

I had rather be a dog and bay the moon,
Than such a Roman.

Cas. Brutus, bay not me,
I'll not endure it; I am a soldier, I,
Older in practice, abler than yourself,
To make conditions.

Bru. Go to; you are not, Cassius.

Cas. I am.

Bru. I say you are not.

Cas. Urge me no more, I shall forget myself—
Have mind upon your health—tempt me no further.

Bru. Away, slight man!

Cas. Is it possible?

Bru. Hear me, for I will speak..

Must I give way and room to your rash choler?
Shall I be frightened when a madman stares?

Cas. Must I endure all this?

Bru. All this! aye, more. Fret till your proud heart
breaks.

Go tell your slaves how choleric you are,
And make your bondmen tremble. Must I budge?
Must I observe you? Must I stand and crouch
Under your testy humour? Be assured,
You shall digest the venom of your spleen,
Though it do split you; for, from this day forth,
I'll use you for my mirth, yea, for my laughter,
When you are waspish.

Cas. Is it come to this?

Bru. You say you are a better soldier:

Let it appear so; make your vaunting true,
And it shall please me well. For my own part,
I shall be glad to learn of noble men.

Cas. You wrong me every way! you wrong me, Brutus;
I said an elder soldier, not a better:
Did I say a better?

Bru. If you did, I care not.

Cas. When Cæsar liv'd he durst not thus have mov'd me.

Bru. Peace, peace, you durst not so have tempted him.

Cas. I durst not?

Bru. No.

Cas. What, durst not tempt him!

Bru. For your life you durst not.

Cas. Do not presume too much upon my love;
I may do what I shall be sorry for.

Bru. You have done what you *should* be sorry for.

There is no terror, Cassius, in your threats;

For I am armed so strong in honesty,

That they pass by me, as the idle wind,

Which I respect not. I did send to you

For certain sums of gold, which you deny'd me;

For I can raise no money by vile means.

—I had rather coin my heart,

And drop my blood for drachmas, than to wring

From the hard hand of peasants their vile trash,

By any indirection. I did send

To you for gold to pay my legions,

Which you denied me; was that done like Cassius?

Should I have answered Caius Cassius so?

When Marcus Brutus grows so covetous,

To lock such rascal counters from his friends,

Be ready, gods, with all your thunderbolts,

Dash him to pieces.

Cas. I deny'd you not.

Bru. You did.

Cas. I did not; he was but a fool

That brought my answer back. Brutus hath riv'd my heart

A friend should bear a friend's infirmities;

But Brutus makes mine greater than they are.

Bru. I do not. Still you practise them on me.

Cas. You love me not.

Bru. I do not like your faults.

Cas. A friendly eye could never see such faults.

Bru. A flatterer's would not, though they do
Appear as huge as high Olympus.

Cas. Come, Anthony, and young Octavius, come!

Revenge yourselves alone on Cassius;

For Cassius is a-weary of the world;

Hated by one he loves; brav'd by his brother;

Check'd by a bondman; all his faults observed;

Set in a note-book, learn'd and conn'd by rote,

To cast into my teeth. O, I could weep
 My spirit from my eyes !—There is my dagger,
 And here my naked breast ! within, a heart
 Dearer than Plutus' mine, richer than gold !
 If that thou need'st a Roman's, take it forth.
 I, that deny'd thee gold, will give my heart:
 Strike as thou didst at Cæsar ; for I know,
 When thou didst hate him worst, thou lov'dst him better
 Than ever thou lov'dst Cassius.

Bru. Sheathe your dagger;
 Be angry when you will, it shall have scope;
 Do what you will, dishonour shall be humour.
 Oh Cassius, you are yoked with a lamb,
 That carries anger, as the flint bears fire;
 Which, much enforced, shows a hasty spark,
 And straight is cold again.

Cas. Hath Cassius liv'd
 To be but mirth and laughter to his Brutus,
 When grief and blood ill temper'd vexeth him ?

Bru. When I spoke that, I was ill temper'd too.

Cas. Do you confess so much ? Give me your hand.

Bru. And my heart too.

Cas. O Brutus !

Bru. What's the matter ?

Cas. Have you not love enough to bear with me,
 When that rash humour which my mother gave me,
 Makes me forgetful ?

Bru. Yes, Cassius, and from henceforth,
 When you are over earnest with your Brutus,
 He'll think your mother chides, and leave you so.

SPERCH OF DEMOSTHENES TO THE ATHENIANS, CONCERNING
 THE REGULATION OF THE STATE.

YOU ask, Athenians, "What real advantage have we derived from the speeches of Demosthenes ? He rises when he thinks proper; he deafens us with his harangues; he de-claims against the degeneracy of present times; he tells us

of the virtues of our ancestors; he transports us by his airy extravagance; he puffs up our vanity; and then sits down."

2. But, could these my speeches once gain an effectual influence upon your minds, so great would be the advantages conferred upon my country, that, were I to attempt to speak them, they would appear to many as visionary.— Yet still I must assume the merit of doing some service, by accustoming you to hear salutary truths.

3. And if your counsellors be solicitous for any point of moment to their country, let them first cure your ears; for they are distempered; and this, from the inveterate habit of listening to falsehoods, to every thing, rather than your real interests.

4. There is no man who dares openly and boldly to declare in what case our constitution is subverted. But I shall declare it. When you, Athenians, become a helpless rabble, without conduct, without property, without arms, without order, without unanimity; when neither your general, nor any other person, hath the least respect for your decrees; when no man dares to inform you of this your condition, to urge the necessary reformation, much less to exert his effort to effect it; then is your constitution subverted. And this is now the case.

5. But, O my fellow-citizens! a language of a different nature hath poured in upon us; false, and highly dangerous to the state. Such is that assertion, that in your tribunals is your great security; that your right of suffrage is the real bulwark of the constitution. That these tribunals are our common resource in all private contests, I acknowledge,

6. But it is by arms we are to subdue our enemies; by arms we are to defend our state. It is not by our decrees that we can conquer. To those, on the contrary, who fight our battles with success, to these we owe the power of decreeing, of transacting all our affairs, without control or danger. In arms, then, let us be terrible; in our judicial transactions, humane.

7. If it be observed, that these sentiments are more elevated than might be expected from my character, the observation, I confess, is just. Whatever is said about a state

of such dignity, upon affairs of such importance, should appear more elevated than any character. To your worth should it correspond, not to that of the speaker.

8. And now I shall inform you why none of those, who stand high in your esteem speak in the same manner. The candidates for office and employment go about soliciting your voices, the slaves of popular favor. To gain the rank of general, is each man's great concern; not to fill this station with true manlike intrepidity.

9. Courage, if he possess it, he deems unnecessary; for, thus he reasons; he has the honor, the renown of this city to support him; he finds himself free from oppression and control; he needs but to amuse you with fair hopes; and thus he secures a kind of inheritance in your emoluments. And he reasons truly.

10. But, do you yourselves once assume the conduct of your own affairs; and then, as you take an equal share of duty, so shall you acquire an equal share of glory. Now, your ministers and public speakers, without one thought of directing you faithfully to your true interest, resign themselves entirely to these generals. Formerly you divided into classes, in order to raise the supplies; now the business of the classes is to gain the management of public affairs.

11. The orator is the leader; the general seconds his attempts; the Three Hundred are the assistants on each side! and all others take their parties, and serve to fill up the several factions. And you see the consequences.

12. This man gains a statue; this amasses a fortune; one or two command the state; while you sit down unconcerned, witnesses of their success; and for an uninterrupted course of ease and indolence, give them up those great and glorious advantages, which really belong to you.

JUDGE HALE'S ADVICE TO HIS CHILDREN.

OBSERVE and mark as well as you may, what is the temper and disposition of those persons, whose speeches you hear, whether they be grave, serious, sober, wise, discreet persons. If they be such, their speeches commonly,

are like themselves, and well deserve your attention and observation.

2. But if they be light, impertinent, vain, passionate persons, their speech is for the most part accordingly; and the best advantage that you will gain by their speech, is but thereby to learn their dispositions; to discern their failings, and to make yourselves the more cautious both in your conversation with them, and in your own speech and deportment; for in the unseemliness of their speech you may better discern and avoid the like in yourselves.

3. If any person that you do not very well know to be a person of truth, sobriety, and weight, relate strange stories, be not too ready or easy to believe them, nor report them after him. And yet, unless he be one of your familiar acquaintance, be not too forward to contradict him; or if the necessity of the occasion require you to declare your opinion of what is so reported, let it be modestly and gently, not too bluntly or coarsely. By this mean, on the one side, you will avoid being abused by your too much credulity; on the other side, you will avoid quarrels and distaste.

4. If any man speak any thing to the disadvantage or reproach of one that is absent, be not too ready to believe it; only observe and remember it; for it may be it is not true, or it is not all true, or some other circumstances were mingled with it, which might give the business reported a justification, or at least an allay, an extenuation, or a reasonable excuse.

5. If any person report unto you some injury done to you by another, either in words or deeds, do not be overhasty in believing it, nor suddenly angry with the person so accused; for it is possible it may be false or mistaken; and how unseemly a thing will it be, when your credulity and passion shall perchance carry you, upon a supposed injury, to do wrong to him that hath done you none.

6. When a person is accused or reported to have injured you, before you give yourselves leave to be angry, think with yourself, why should I be angry before I am certain it is true; or if it be true, how can I tell how much I should be angry, till I know the whole matter? Though it may be he hath done me wrong, yet possibly it is misrepresented. or it was done by mistake, or it may be he is sorry for it.

7. I will not be angry till I know there be cause, and if there be cause, yet I will not be angry till I know the whole cause, for till then, if I must be angry at all, yet I know not how much to be angry; it may be it is not worth my anger, or if it be, it may be it deserves but a little. This will keep your mind and carriage upon such occasions in a due temper and order; and will disappoint malicious or officious tale bearers.

8. If a man, whose integrity you do not very well know, make you great and extraordinary professions and promises, give him as kind thanks as may be, but give not much credit to it. Cast about with yourself what may be the reason of his wonderful kindness; it is twenty to one but you will find something that he aims at, besides kindness to you.

9. If a man flatter and commend you to your face, or to one that he thinks will tell you of it, it is a thousand to one, either he hath deceived and abused you some way, or means to do so. Remember the fable of the fox commending the singing of the crow, when she had somewhat in her mouth that the fox liked.

10. If a person be choleric, passionate, and give you ill language, remember, first, rather to pity him than to be moved into anger and passion with him: for most certainly that man is in a distemper, and disordered. Observe him calmly, and you shall see in him so much perturbation and disturbance, that you will easily believe he is not a pater to be imitated by you, and therefore return not choler if anger; for you do but put yourself into a kind of frenzy because you see him so.

11. Be sure you return not railing, reproaching, or vilifying for reviling; for it doth but kindle more heat, and will find silence, or at least very gentle words, the most exquisite revenge for reproaches that can be, for either it cures the distemper in the other, and make him see an error, or it will torment him with more perturbation and disturbance.

12. Some men are excellent in the knowledge of bandry, some of planting, some of gardening, some of mathematics, some in one kind, some in an other; your conversation, learn as near as you can where skill and excellence of any person lies, and put him

talk of that subject, and observe it and keep it in memory or writing; by this mean you will glean up the worth and excellence of every person you meet with, and at an easy rate put together that which may be for your use upon all occasions.

13. Converse not with a liar or a swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making. And if it doth neither, yet it will fill your memory with such discourses, that will be troublesome to you in after-time, and the returns of the remembrance of the passages which you long since heard of this nature, will haunt you when your thoughts should be better employed.

14. Let your speech be true; never speak any thing for a truth which you know or believe to be false. It is a great sin against God who gave you a tongue, to speak your offence against humanity itself; for where there is no truth, there can be no safe society between man and man.

15. As you must be careful not to lie, so you must avoid coming near to it; you must not equivocate, you must not speak that absolutely, which you have but by hearsay or relation; you must not speak that as upon knowledge which you have but by conjecture or opinion only.

16. Let your words be few, especially when your betters or strangers, or men of experience or understanding, are present; for you do yourself at once two great mischiefs. First, you betray and discover your own weakness and folly. Secondly, you rob yourself of that opportunity which you might otherwise have to gain knowledge, wisdom, and experience, by hearing those whom you silence by your impertinent talking.

17. Be not over earnest, loud, or violent in talking; for it is unseemly; and earnest and loud talking make you overshoot and lose your business. When you should be considering and pondering your thoughts, and how to express them significantly, and to the purpose, you are striving to keep your tongue going, and to silence an opponent, not with reason, but with noise.

18. Be careful not to interrupt another in his talk; hear him out; you will understand him the better, and be able to give him the better answer. It may be, if you will give

leave, he will say something more than you have yet said, or well understood, or that which you did not expect.

7. Always before you speak, especially where the business is of moment, consider beforehand, weigh the sense of your mind, which you intend to utter; think upon the expressions you intend to use, that they may be significant, innocent and inoffensive; and whereas it is the ordinary fault of inconsiderate persons to speak their words, and not to think, or not to think till they speak; think first and then speak after, if it be in any matter of moment or seriousness.

8. Be sure you give not an ill report to any that you are not sure deserves it. And in most cases, though a man may deserve ill, yet you should be sparing to report him so. In all cases indeed you are bound, in honesty and justice, to give that account concerning the demerit or default of a person that he deserves.

9. Avoid scoffing, and bitter and biting jeering, and laughing, especially at the condition, credit, deformity, or moral defects of any person; for these leave a deep impression, and are most apparent injustice; for were you so kind, you would take it amiss; and many times such an inconsideration costs a man dear; when he little thinks of it.

10. Be very careful that you give no reproachful, bitter, railing, or spiteful words to any person; nay not to servants or other persons of an inferior condition. There is no mean so mean but that you may stand in need of him in some kind, or at some time or another. Good words make friends, bad words make enemies; it is the best prudence in the world to make as many friends as honestly you can.

11. If there be occasion for you to speak in any company, always be careful, if you speak at all, to speak latest, especially if strangers are in company; for by this mean you have the advantage of knowing the sense, judgement, character, and relation of others, which may be a great help to you in ordering your speech; and you will better know the inclination of the company, and speak with more advantage and acceptance, and with more security without giving offence.

12. Be careful that you commend not yourselves; it is the most useless thing that can be. You should avoid flattery from others, but especially decline flattering yourselves.

It is a sign your reputation is small and sinking, if your tongues must be your flatterers and commendators; as a fulsome and displeasing thing for others to hear it.

25. Abhor all foul, unclean, and obscene speech; it is a sign that the heart is corrupt; and such kind of speech will make it worse; it will taint and corrupt yourself, those who hear it, and bring disreputation on those who use it.

26. Never use any profane speeches, nor make jest or scripture expressions. When you use the names of God or Christ, or any passages or words of the holy scripture, use them with reverence and seriousness, and not lightly or scurrilously, for it is taking the name of God in vain.

27. If you hear any unseemly expressions used in religious exercises, you must be careful to forget and not publish them; or if you at all mention them, let it be with pity and sorrow, not with derision or reproach.

BRUTUS' SPEECH ON THE DEATH OF CESAR.

ROMANS, COUNTRYMEN, AND LOVERS,

HEAR me, for my cause; and be silent, that you may hear. Believe me, for mine honor; and have respect for mine honor, that you may believe. Censure me, in your wisdom; and awake your senses, that you may be the better judge.

2. If there be any in this assembly, any dear friend of Cesar, to him I say, that Brutus' love to Cesar was no less than his. If then, that friend demand, why Brutus rose against Cesar, this is my answer; not that I loved Cesar less, but that I loved Rome more.

3. Had you rather Cesar were living, and die all slaves, than that Cesar were dead, to live all freemen? As Cesar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honor him; but, as he was ambitious, I slew him.

4. There are tears for his love, joy for his fortune, honor for his valor, and death for his ambition. Who's here so base, that he would be a bondman? If any, speak; for him I intend.

THE AMERICAN PRECEPTOR.

5. Who's here so rude, that he would not be a Roman if any, speak; for him have I offended. Who's here vile, that he will not love his country? If any, speak; him have I offended. I pause for a reply.—

6. None? Then none have I offended. I have done more to Cesar, than you should do to Brutus. And as I am my best lover for the good of Rome, I reserve the sword and dagger for myself, whenever it shall please my country need my death.

ANTONY'S SPEECH OVER THE BODY OF CESAR.

FRIENDS, ROMANS, COUNTRYMEN,

LEND me your ears.

I come to bury Cesar, not to praise him.
The evil that men do, lives after them:
The good is oft interred with their bones:
So let it be with Cesar!

2. Noble Brutus

Hath told you Cesar was ambitious,
If it were so, it was a grievous fault;
And grievously hath Cesar answer'd it.
Here under leave of Brutus, and the rest,
(For Brutus is an honorable man,
So are they all, all honorable men)
Come I to speak in Cesar's funeral—

3. He was my friend, faithful and just to me:
But Brutus says he was ambitious;
And Brutus is an honorable man.

He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill:
Did this in Cesar seem ambitious?

4. When that the poor hath cried, Cesar hath wept:
Ambition should be made of sterner stuff,
Yet Brutus says he was ambitious;
And Brutus is an honorable man.

5. You all did see, that, on the Lupercal,
I thrice presented him a kingly crown;
Which he did thrice refuse: Was this ambition?

Yet Brutus says he was ambitious;
And sure he is an honorable man.

6. I speak not to disprove what Brutus spoke:
But here I am to speak what I do know.
You all did love him once; not without cause;
What cause withholds you then to mourn for him?
O judgment! Thou art fled to brutish beasts,
And men have lost their reason.

7. Bear with me:
My heart is in the coffin there with Cesar;
And I must pause till it come back to me.
But yesterday, the word of Cesar might
Have stood against the world! now lies he there,
And none so poor to do him reverence.

8. O masters! If I were dispos'd to stir
Your hearts and minds to mutiny and rage,
I should do Brutus wrong, and, Cassius wrong;
Who, you all know, are honorable men.
I will not do them wrong—I rather choose
To wrong the dead, to wrong myself and you,
Than I will wrong such honorable men.

9. But here's a parchment, with the seal of Cesar;
I found it in his closet: 'tis his will.
Let but the commons hear this testament,
(Which, pardon me, I do not mean to read)
And they would go and kiss dead Cesar's wounds,
And dip their napkins in his sacred blood—
Yea, beg a hair of him for memory,
And dying, mention it within their wills,
Bequeathing it, as a rich legacy,
Unto their issue.—

10. If you have tears, prepare to shed them now,
You all do know this mantle: I remember
The first time ever Cesar put it on;
'Twas on a summer's evening in his tent,
The day he overcame the Nervii—
Look! in this place ran Cassius' dagger through—
See what a rent the envious Casca made—
Through this the well beloved Brutus stabb'd;
And as he pluck'd his cursed steel away,
Mark how the blood of Cesar follow'd it!

11. This, this was the unkindest cut of all.
For when the noble Cesar saw him stab,
Ingratitude, more strong than traitor's arms,
Quite vanquish'd him! Then burst his mighty heart,
And in his mantle muffling up his face,
E'en at the base of Pompey's statue,
(Which all the while ran blood) great Cesar fell!

12. O what a fall was there, my countrymen!
Then I, and you, and all of us, fell down;
Whilst bloody treason flourish'd over us.
O, now you weep; and I perceive you feel
The dint of pity! These are gracious drops.
Kind souls! What, weep you when you but behold
Our Cesar's vesture wounded? Look you here!—
Here is himself—marr'd, as you see, by traitors.

13. Good friends! Sweet friends! Let me not stir you up
To such a sudden flood of mutiny!
They that have done this deed are honourable!
What private griefs they have, alas, I know not,
That made them do it! They are wise and honorable,
And will, no doubt, with reason answer you.

14. I come not, friends, to steal away your hearts!
I am no orator, as Brutus is;
But, as you know me all, a plain, blunt man,
That love my friend—and that they know full well,
That gave me public leave to speak of him!
For I have neither wit, nor words, nor worth,
Action, nor utterance, nor power of speech,
To stir men's blood.

15. I only speak right on,
I tell you that which you yourselves do know—
Show you sweet Cesar's wounds, poor, poor, dumb mouths,
And bid them speak for me. But, were I Brutus,
And Brutus Antony, there were an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Cesar, that should move
The stones of Rome to rise and mutiny.

ROLLA AND ALONZO.

Enter Rolla disguised as a monk.

Rolla. INFORM me friend, is Alonzo, the Peruvian, confined in this dungeon?

Sent. He is.

Rol. I must speak with him.

Sent. You must not.

Rol. He is my friend.

Sent. Not if he were your brother.

Rol. What is to be his fate?

Sent. He dies at sunrise.

Rol. Ha! then I am come in time——

Sent. Just to witness his death.

Rol. (*Advancing towards the door.*) Soldier—I must speak with him.

Sent. (*Pushing him back with his gun.*) Back! back! it is impossible.

Rol. I do intreat you but for one moment.

Sent. You intreat in vain—my orders are most strict.

Rol. Look on this wedge of massy gold! Look on these precious gems. In thine hand they will be wealth for thee and thine, beyond thy hope or wish. Take them, they are thine. Let me but pass one moment with Alonzo.

Sent. Away! Wouldst thou corrupt me? *Me*, an old Castilian!—I know my duty better.

Rol. Soldier! hast thou a wife?

Sent. I have.

Rol. Hast thou children?

Sent. Four, honest, lovely boys.

Rol. Where didst thou leave them?

Sent. In my native village, in the very cot where I was born.

Rol. Dost thou love thy wife and children?

Sent. Do I love them! God knows my heart—I do.

Rol. Soldier! Imagine thou wert doomed to die a cruel death in a strange land—What would be thy last request?

Sent. That some of my comrades should carry my dying blessing to my wife and children.

Rol. What if that comrade was at thy prison door, and should there be told, thy fellow soldier dies at sunrise, yet thou shalt not for a moment see him, nor shalt thou bear his dying blessing to his poor children, or his wretched wife, what wouldst thou think of him who thus could drive thy comrade from the door?

Sent. How?

Rol. Alonzo has a wife and child; and I am come but to receive for her, and for her poor babe, the last blessing of my friend.

Sent. Go in. (*Exit Sentinel.*)

Rolla. (*Calls.*) Alonzo! Alonzo!

(*Enter Alonzo speaking as he comes in.*)

Alon. How! Is my hour elapsed? Well, I am ready.

Rol. Alonzo.———know me!

Alon. Rolla! how didst thou pass the guard?

Rol. There is not a moment to be lost in words. This disguise I tore from the dead body of a friar, as I passed our field of battle. It has gained me entrance to thy dungeon, now take it thou and fly.

Alon. And Rolla———

Rol. Will remain in thy place.

Alon. And die for me! No! Rather eternal tortures rack me.

Rol. I shall not die, Alonzo. It is thy life Pizarro seeks, not Rolla's; and thy arm may soon deliver me from prison. Or, should it be otherwise, I am as a blighted tree in the desert; nothing lives beneath my shelter. Thou art a husband and a father; the being of a lovely wife and helpless infant depend upon thy life. Go! go! Alonzo, not to save thyself, but Cora and her child.

Alon. Urge me not thus, my friend—I am prepared to die in peace.

Rol. To die in peace; devoting her you've sworn to live for, to madness, misery and death!

Alon. Merciful heavens!

Rol. If thou art yet irresolute, Alonzo—now mark me well. Thou know'st that Rolla never pledged his word, and shrunk from its fulfilment. And here I swear, if thou

art proudly obstinate, thou shalt have the desperate triumph of seeing Rolla perish by thy side.

Alon. O Rolla! you distract me! Wear you the robe, and though dreadful the necessity, we will strike down the guard, and force our passage.

Rol. What, the soldier on duty here?

Alon. Yes, else, seeing two, the alarm will be instant death.

Rol. For my nation's safety I would not harm him. That soldier, mark me, is a *man*! All are not men that wear the human form. He refused my prayers, refused my gold, denying to admit—till his own feelings bribed him. I will not risk a hair of that man's head, to save my heart strings from consuming fire. But haste; a moment's further pause and all is lost.

Alon. Rolla, I fear thy friendship drives me from honor and from right.

Rol. Did Rolla ever counsel dishonor to his friend? (*Throwing the friar's garment over his shoulders.*) There! conceal thy face—Now God be with thee.

GENERAL WOLFE'S ADDRESS TO HIS ARMY.

I CONGRATULATE you, my brave countrymen, and fellow soldiers, on the spirit and success with which you have executed this important part of our enterprise. The formidable *Heights of Abraham* are now surmounted; and the city of Quebec, the object of all our toils, now stands in full view before us.

2. A perfidious enemy, who have dared to exasperate you by their cruelties, but not to oppose you on equal ground, are now constrained to face you on the open plain, without ramparts or entrenchments to shelter them.

3. You know too well the forces which compose their army to dread their superior numbers. A few regular troops from Old France, weakened by hunger and sickness, who when fresh were unable to withstand British soldiers, are their general's chief dependence.

4. Those numerous companies of Canadians, insolent, mutinous, unsteady, and ill disciplined, have exercised his utmost skill to keep them together to this time ; and as soon as their irregular ardor is damped by one firm fire, they will instantly turn their backs, and give you no further trouble but in the pursuit.

5. As for these savage tribes of Indians, whose horrid yells in the forest have struck many a bold heart with affright, terrible as they are with the tomahawk and scalping knife to a flying and prostrate foe, you have experienced how little their ferocity is to be dreaded by resolute men upon fair and open ground. You can now only consider them as the just objects of a severe revenge for the unhappy fate of many slaughtered countrymen.


6. This day puts it in your power to terminate the fatigues of a siege, which has so long employed your courage and patience. Possessed with a full confidence of the certain success which British valor must gain over such enemies, I have led you up these steep and dangerous rocks; only solicitous to show you the foe within your reach.

7. The impossibility of a retreat makes no difference in the situation of men resolved to conquer or die; and, believe me, my friends, if your conquest should be bought with the blood of your general, he would most cheerfully resign a life which he has long devoted to his country.

FOSCARI, THE UNFORTUNATE VENETIAN.

THE most affecting instance of the odious inflexibility of Venetian courts, appears in the case of Foscari, son of the Doge of that name. This young man had, by some imprudences, given offence to the senate, and was, by their orders, confined at Treviso, when Almor Donato, one of the council of Ten, was assassinated, on the 5th of November, 1450, as he entered his own house.

2. A reward, in ready money, with pardon for this, or any other crime, and a pension of two hundred ducats, reverible to children, was promised to any person who would



discover the planner or perpetrator of this crime. No such discovery was made.

3. One of young Foscari's footmen, named Olivier, had been observed loitering near Donato's house, on the evening of the murder; he fled from Venice next morning. These, with other circumstances of less importance, created a strong suspicion that Foscari had engaged this man to commit the murder.

4. Olivier was taken, brought to Venice, put to the torture, and confessed nothing; yet the council of Ten, being prepossessed with an opinion of their guilt, and imagining that the master would have less resolution, used him in the same cruel manner. The unhappy young man, in the midst of his agony, continued to assert, that he knew nothing of the assassination.

5. This convinced the court of his firmness, but not of his innocence; yet as there was no legal proof of his guilt, they could not sentence him to death. He was condemned to pass the rest of his life in banishment, at Canea, in the island of Candia.

6. This unfortunate youth bore his exile with more impatience than he had done the rack: he often wrote to his relations and friends, praying them to intercede in his behalf, that the term of his banishment might be abridged, and that he might be permitted to return to his family before he died. All his applications were fruitless; those to whom he addressed himself had never interferred in his favor, for fear of giving offence to the obdurate council, or had interfered in vain.

7. After languishing five years in exile, having lost all hope of return, through the interposition of his own family or countrymen, in a fit of despair he addressed the Duke of Milan, putting him in mind of services which the Doge, his father had rendered him, and begging that he would use his powerful influence with the state of Venice that his sentence might be recalled.

8. He entrusted his letter to a merchant, going from Canea to Venice, who promised to take the first opportunity of sending it from thence to the Duke; instead of which, this wretch, as soon as he arrived at Venice, delivered it to the chiefs of the council of Ten.

9. This conduct of young Foscari appeared criminal in the eyes of those judges; for by the laws of the republic, all its subjects are expressly forbidden claiming the protection of foreign princes, in any thing which relates to the government of Venice.

10. Foscari was therefore ordered to be brought from Candia, and shut up in the state prison. There the chiefs of the Council of Ten ordered him once more to be put to the torture to draw from him the motives which determined him to apply to the Duke of Milan. Such an exertion of law is, indeed, the most flagrant injustice.

11. The miserable youth declared to the Council, that he wrote the letter in the full persuasion that the merchant, whose character he knew, would betray him, and deliver it to them; the consequence of which, he foresaw, would be his being ordered back a prisoner to Venice, the only means he had in his power of seeing his parents and friends; a pleasure for which he had languished, with insurmountable desire, for some time, and which he was willing to purchase at the expense of any danger or pain.

12. The judges, little affected with this generous instance of filial piety, ordained, that the unhappy young man should be carried back to Candia, and there be imprisoned for a year, and remain banished to that island for life, with this condition, that if he should make any more applications to foreign powers, his imprisonment should be perpetual. At the same time they gave permission, that the Doge and his lady might visit their unfortunate son.

13. The Doge was, at this time, very old; he had been in possession of the office above thirty years. Those wretched parents had an interview with their son in one of the apartments of the palace; they embraced him with all the tenderness which his misfortunes and his filial affection deserved.

14. The father exhorted him to bear his hard fate with firmness. The son protested, in the most moving terms, that this was not in his power; that, however others could support the dismal loneliness of a prison, he could not; that his heart was formed for friendship, and the reciprocal endearments of social life; without which, his soul sunk into dejection worse than death, from which alone he should

for relief, if he should again be confined to the horrors of a prison! and, melting into tears, he sunk at his father's feet, imploring him to take compassion on a son who had ever loved him with the most dutiful affection, and who was perfectly innocent of the crime of which he was accused.

15. He conjured him by every bond of nature and religion, by the bowels of a father and the mercy of a Redeemer, to use his influence with the council to mitigate their sentence, that he might be saved from the most cruel of all deaths, that of expiring under the slow tortures of a broken heart, in a horrible banishment from every creature he loved. "My son," replied the Doge, "submit to the laws of your country, and do not ask of me what is not in my power to obtain."

16. Having made this effort he retired to another apartment; and unable to support any longer the acuteness of his feelings, sunk into a state of insensibility, in which condition he remained till some time after his son had sailed on his return to Candia.

17. Nobody has presumed to describe the anguish of the wretched mother. Those who are endowed with the most exquisite sensibility, and who have experienced distresses in some degree similar, will have the justest idea of what it was.

18. The accumulated misery of those unhappy parents touched the hearts of some of the most powerful senators, who applied with so much energy for a complete pardon for young Foscari, that they were on the point of obtaining it; when a vessel arrived from Candia, with tidings, that the miserable youth had expired in prison, a short time after his return.

19. Some years after this, Nicholas Erizzo, a noble Venetian, being on his death bed, confessed that, bearing a violent resentment against the senator Donato, he had committed the assassination for which the unhappy family of Foscari had suffered so much.

20. At this time the sorrows of the Doge were at an end; he had existed only a few months after the death of his son. His life had been prolonged, till he beheld his son persecuted to death for an infamous crime; but not till he should

see this foul stain washed from his family, and the innocence of his beloved son made manifest to the world.

21. The ways of heaven never appeared more dark and intricate, than in the incidents and catastrophe of this mournful story. To reconcile the permission of such events to our ideas of infinite power and goodness, however difficult, is a natural attempt in the human mind, and has exercised the ingenuity of philosophers in all ages; while, in the eye of Christians, those seeming perplexities afford an additional proof, that there will be a future state in which the ways of God to man will be fully justified.

PART OF CICERO'S ORATION AGAINST VERRES.

I ASK now, Verres, what you have to advance against this charge? Will you pretend to deny it? Will you pretend that any thing false, that even any thing aggravated is alleged against you.

2. Had any prince, or any state, committed the same outrage against the privilege of Roman citizens, should we not think we had sufficient reason for declaring immediate war against them?

3. What punishment, then, ought to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater distance than Sicily, within sight of the Italian coast, to put to the infamous death of crucifixion that unfortunate and innocent citizen, Publius Gavius Cofanus, only for his having asserted his privilege of citizenship, and declared his intention of appealing to the justice of his country against a cruel oppressor, who had unjustly confined him in prison at Syracuse whence he had just made his escape?

4. The unhappy man, arrested as he was going to embark for his native country, is brought before the wicked prætor. With eyes darting fury, and a countenance distorted with cruelty, he orders the helpless victim of his rage to be stripped, and rods to be brought; accusing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a spy.

5. It was in vain that the unhappy man cried out, "I am a Roman citizen; I have served under Lucius Prætor"

who is now at Panormus, and will attest my innocence." The blood-thirsty prætor, deaf to all he could urge in his own defence, ordered the infamous punishment to be inflicted.

6. Thus, fathers, was an innocent Roman citizen publicly mangled with scourging; whilst the only words he uttered amidst his cruel sufferings were, "I am a Roman citizen!" With these he hoped to defend himself from violence and infamy. But of so little service was this privilege to him, that while he was asserting his citizenship, the order was given for his execution; for his execution upon the cross.

7. O Liberty! O sound, once delightful to every Roman ear; O sacred privilege of Roman citizenship! once sacred! now trampled upon! But what then? Is it come to this? Shall an inferior magistrate, a governor, who holds his power of the Roman people, in a Roman province within sight of Italy, bind, scourge, torture with fire and red hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen?

8. Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the licentious and wanton cruelty of a monster, who, in confidence of his own riches, strikes at the root of liberty and sets mankind at defiance?

9. I conclude with expressing my hopes, that your wisdom and justice, fathers, will not, by suffering the atrocious and unexampled insolence of Caius Verres to escape the due punishment, leave room to apprehend the danger of a total subversion of authority, and introduction of a general anarchy and confusion.

HISTORY OF WILLIAM TELL.

BEFORE Switzerland was delivered from the domination of Austria, a governor of that nation resided in the city of Altorff named Gesler; who by abusing the power entrusted to him, iniquitously exercised the most cruel ty-

ranny. Interest or caprice alone directed his decisions; justice and reason were banished; judgment was sold; the innocent were punished arbitrarily, and the ministers of the tyrant committed the most enormous crimes with impunity.

2. He at last added extravagance to cruelty, and having caused a pole to be erected in a public square, and placed a hat upon it, he ordered under pain of death, that all who passed that way, should bow down before it, and reverence it as they did his own person.

3. In the same canton there lived a man of rough but frank manners, named WILLIAM TELL, who, having come on business to Altorff, passed through the public square, and beholding the pole with the hat upon it, hesitated a moment between wonder and laughter; but not knowing its object, and but little curious to inquire, he negligently passed this emblem of power.

4. The irreverence paid to the pole, and the infraction of the severe edict, were speedily reported to the governor, who, being filled with rage, ordered the criminal to be instantly arrested and brought before him. He received the offender with the savage look of cruelty peculiar to a base mind, jealous of its authority, and ferocious when it is made the subject of derision.

5. Villain, said he, is this your respect for my power and decrees? But you shall feel their full weight, and afford a wretched proof that my dignity is not to be affronted with impunity. Astonished, but not intimidated at this invective, Tell freely inquired of what he was accused, as he was unconscious of any crime.

6. Contempt and derision of my power, said the tyrant. I had no notice, replied Tell, of your edict; and without being instructed, I should never have dreamt of saluting a pole, or that irreverence to a hat was high treason against the state.

7. Enraged at the tone and air of derision with which this was pronounced, and the reasonableness of the still more humiliating reply, he commanded the unfortunate man to be dragged away to the lowest dungeon of the castle, and there, loaded with chains, await his vengeance.

8. While the tyrant was resolving the subject in his own mind, and endeavouring to invent some unheard of punishment, which should strike terror into the Swiss, the only and beloved son of Tell was brought into his presence by the soldiers.

9. His ingenious cruelty immediately conceived the barbarous design of compelling the virtuous Tell to become the murderer of his son. For this purpose he ordered the child to be placed at a considerable distance, and then placing an apple upon his head, he offered a full pardon to the wretched parent, if he should strike it off with an arrow.

10. Horror-struck at the proposal, he fell at the feet of the tyrant, and besought him to take his life and not insist upon the fatal experiment. But the anguish of the parent only strengthened the determination of Gesler, and the bow and a quiver of arrows were brought forth.

11. The governor attended by his satellites now proceeded to the square to witness the scene. The unhappy boy was conducted into the centre, bound to the pole, and the fatal apple was placed upon his head. Gesler thrilled with joy at the preparations, but a groan of horror arose on all sides from the populace who had assembled.

12. Although Tell was accounted the most skilful archer in the canton, it was some time before he could obtain his usual self possession. At last with a firm hand he placed the arrow, and when he drew the fatal string, the spectators, who had for some time remained in breathless silence, burst forth into a convulsive groan.

13. At that instant the arrow sped with the velocity of lightning, and piercing the apple, bore it to some distance without injuring the child. A shout of applause testified the joy of the spectators. The governor alone appeared dissatisfied with the result, and turned his eye upon the successful archer, with the aspect of disappointed revenge.

14. At that instant, another arrow which Tell had concealed under his cloak, fell upon the ground. Unequalled archer! said the tyrant, since you were only to shoot once, for what purpose was this second arrow concealed? *To have pierced you to the heart,* replied the magnanimous Tell, *if I had been so unfortunate as to kill my son.*

15. The infuriate Gesler immediately ordered his soldiers to seize him, but the populace interfered, and a tumult ensued, during which a well directed arrow from the bow of Tell struck the tyrant to the heart, and obtained for the patriotic hero the honorable appellation of Deliverer of his Country.

THE FIELD OF BATTLE.

THE sun had disappeared beneath the flood,
The watchful sentinels, with weary tread,
Measured the waning of the day of blood,
And careless trod among the unburied dead.

2. The grass is wet, but not with wholesome dew,
Its verdure blushes deep with human gore;
And friends and foes promiscuously strew,
This silent bed, at enmity no more.

3. How few of all who met with deadly zeal,
Knew well the causes of conflicting pride;
How fewer still could personally feel
The hatred which has lain them side by side!

4. I pity such by hard condition led
To be the passive instruments of power;
Who sell their lives and liberty for bread
To satisfy the cravings of an hour.

5. No one so mean of all the brave who die,
But calls some sympathizing sorrow forth;
Small is the share of grief that meets the eye,
Unnotic'd falls the tear for humble worth.

6. Few see the father bending o'er the son,
The sole sad prop on which his age depended;
The helpless widow wandering alone,
And thousand houseless orphans unbefriended.

7. O could the wail of orphans reach his ear,
Or could he feel a parent's agony,
And see the widow'd mother's hopeless tear,
The sure and dreadful price of victory;

8. O could the ambitious once approach, and view
The desolation his ambition made,

Methinks some milder method he'd pursue,
And quit forever war's unhallow'd trade.

9. O when will justice guide, and wisdom light,
And mercy to the great her rays impart!
A splendid victory proves no conqueror right,
And worlds could never heal one broken heart.

10. What is a nation's honour, if the price
Is individual peace, and happiness?
And what is glory, if her temple rise
Upon the base of national distress?

11. Then if the certain fruits of war are woe,
And the destruction of domestic bliss,
Ungather'd let the warrior's laurels grow,
They must be poisonous in a soil like this.

INSINCERITY IN CONVERSATION.

MUCH has been written on the art of translating from foreign languages, both dead and living, but I do not recollect that any one has expressly written on the subject of translations from our own language, and the common conversation of life.

2. I have often remarked how useful it would be in our intercourse with men, if we could discover the real meaning of those who speak or write to us; not that people do not know how to express their sentiments, but because they wish to be unintelligible.

3. To prevent being deceived in this manner, it is very necessary to translate *what men say into what they think*. I do not profess however to be skilled in this science, and shall therefore, only point out a few general precepts, and explain them, by examples.

4. Thus, whenever a man speaks against his own interest, and, with affected modesty, accuses himself of some defect, be on your guard against him; for you may depend upon it there is something in his conversation to be translated.

5. Great compliments, protestations of esteem, and eulogiums upon your merit, mean in other words that you are

necessary to him who flatters you, and that he is about to ask some favour of you.

6. In general, the good which is said of others stands in need of some explanation or commentary; but it is not so with the good a man says of himself; his only fear is that he may not be sufficiently explicit. The majority of females would be indignant at the flattery which is lavished upon them, if they had been accustomed from their youth to translate it into its true meaning.

7. One man is nominated to some public office to which another is aspiring, who accuses him incapability and dishonesty, but should he talk whole hours in this strain, his conversation may be translated by one word, envy.

8. In fine, I would recommend to all persons who wish to know the truth, not to rest satisfied with the literal expression, but *translate, translate*, and recollect, that the obvious sense is not always the true one. Happy indeed are those friends, who can converse intelligibly together, and stand in no need of a translation.

THE YANKEE IN ENGLAND.

SELECTED BY PERMISSION FROM SCENES IN THE DRAMA OF GENERAL HUMPHREYS.

Enter Doolittle alone.

Doolittle. OH, Doolittle ! Doolittle ! you have brought your pigs to a fine market. Now I guess you'd better staid at hum with mother. She tell'd you all about the perils of the salt sea, but you would'nt believe her. No, no, you were too plaguy knowing for poor mother; and you e'en a-most broke her heart, you know you did: (*Selling*) yes; yes; you were a nation deal wiser than brother Jonathan and all the rest on'em. Oh, Doolittle ! Doolittle ! what will become of you next ? In strange parts; all in tatters; without a copper, or a cent. Whera to git a day's work or a meal's vittles is more than I know. But there's no use in being dumpish and downish. I'll boost my sperits up a leetle higher, as the boys do when they go through the ber-

rying yard alone in a dark night. (*Whistles the tune of Yankee doodle.*)

Enter General Stuart.

Gen. You belong to this house, young man don't you?

Doo. No: I guess, I belong to America, when I'm at hum.

Gen. You didn't exactly comprehend my meaning, but it is of no consequence. But as you belong to America, and I am acquainted there, I make free to enquire in what part you were born?

Doo. Do you know where New-Haven is?

Gen. Yes.

Doo. Well, I was not born there.

Gen. Why did you ask the question then?

Doo. Because my daddy was; but afore I was born, he moved up country.

Gen. But what town gave you birth?

Doo. Nun, I vum, I was born in the woods as they tell me; for I don't remember nothing about it myself.

Gen. But where do they say you was born?

Doo. Sumwheres in Varmount, between Brattleboro and Bennington; as the Indian said he was born at Nantucket, Cape Cod, and all along shore.

Gen. Why, young man, you seem to have some mother wit.

Doo. I count, if I had enny of my own, I shouldn't have been ketch'd here.

Gen. What! not homesick are you?

Doo. I guess I be, for I feel pretty slim. (*Sobbing.*) But how to git hum is the devil on't.

Gen. Why, how did you get here?

Doo. By water. Did you think I cum to an island by land?

Gen. I mean what brought you?

Doo. A vessel, I vum. It would have been a tuff pull to swim three thousand miles.

Gen. But what kind of a vessel?

Doo. A man of war I spose.

Gen. You have not the air of a mariner; were you bred to the sea? I wish to know your adventures, and how you calculated to get a living?

Doo. Why, I had some leetle sort of a knack at the cooppering business. So I heerd them folks who carry it on in the West Indies, died so fast, it was a good trade to live by. And so I counted I should stand as good a chance as others.

Gen. And did you turn sailor to get there ?

Doo. Not at first, for I know'd I could not climb up to the tip top of the mast, without being boosted over the lubber hole, as they term it; so I agreed to work my passage by cooking for the crew, and taking care of the dumb critters.

Gen. Dumb creatures ! of what articles was your lading composed ? live stock ? lumber ?

Doo. Yes ! horses, hogs, staves and hoop-poles, with divers bail goods, such as buckets, pails, and sugar boxes. Moreover long sairse, and short sairse, consisting of a variety of leetle notions, such as ingyons, parsnips, butter, candles, soap and ile.

Gen. A singularly well-assorted cargo ! Did you arrive there safe.

Doo. No; I guess we didn't.

Gen. Why not.

Doo. Why, when we had got near our journey's eend, (to which by the way, I never did get) first cum the Mounsheers, and began to pillage our necessaries, such as gin and gingerbread, hang'em.

Gen. And what came next ?

Doo. Next ? A British midsheepman, so tarmed. And so, says he to me, says he, seeing your name is not on the list, among the clean or unclean beasts, I shall make bold to take you for his majesty's sarvice.

Gen. Did your captain make no opposition to their taking his people away ?

Doo. Opposition ! What could the captain deu, when they turned right at us their great black guns ? Says they; cum teu, or we'll sheute. Sheute and be darned, if you dare, says the captain, but if you spill the deacon's ile, I'll make you reu it. And when they gct aboard, says they, we want none of your pork and lasses, but we will have that likely British boy, meaning me, whose name is not on your shipping papers, and who has no legal pertection.

I wont stir a step: but I guess I was forc'd teu; for they got me so tight in their limboes and bilboes, that when I got my body loose, I looked nation poorly a lengthy while arterwords.

Gen. Then they pressed you ?

Doo. Yes and squeezed me teu. But I bawled as bad as I could, and telled them it was a tarnation shame to treat a true born yankee in that sort of way; but they did not mind it enny more than they deu what the parson says in a gale of wind, as soon as the storm is over.

Gen. Well it is all over, and you are in a safe harbour now.

Doo. I expect I be.

Gen. Your name is Doolittle, I think.

Doo (*Aside.*) How the dickens should he know that ! (*Aloud.*) I guess it is as likely as not. It was the name of my father and a pretty ancient stock, which has often been improved by public posts, at your sarvice. But pray, as you have taken the liberty to ax me so many questions, may I be so hold as to ax what your name is ? Where you cum from ? How long have you bin here ? Where are you going teu ? And what is your business ?

Gen. My name is Stuart. I am a general officer in the British army, and have served in America.

Doo. O dear suzz ! I shall always think something better of you for having been in my country.

Gen. Well, my good fellow, have you a mind to be my servant ?

Doo. Sarvant, no, nor enny body's sarvant. I don't choose to be a sarvant ef sarvants, and a slave to the devil, as the saying is.

Gen. Have you a mind to live with me, then, as my help ?

Doo. I guess I have. I should be a rotten fool not to have a mind teu; especially as you appear to have no pride, nor a bit of a gentleman about you.

Gen. (*Laughing.*) Well, go in to my steward, and he will tell you what to do.

(*Exit Doolittle whistling Yankee doodle.*)

END.



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